

بَيِّنَاتُ الْإِسْلَامِ
فِي خُلَاصَةِ تَفْسِيرِ الْقُرْآنِ

A CONCISE
THEMATIC
• TAFSIR •
OF THE QURAN

Facilitated by Allah the Most Kind and Benefactor

Shaykh 'Abdurrahmān ibn Nāṣir As-Sa'dī رَحِمَهُ اللهُ

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PUBLICATIONS**

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Softcover ISBN	: 979-8-8912-1124-7
Hardcover ISBN	: 979-8-8912-1115-5
First Edition	: Muharram 1445 A.H. / July 2023 C.E.
Translation	: Ahmad Abdul-Munim
Revision	: Maktabatulirshad Staff
Editing	: Maktabatulirshad Staff
Typesetting	: Aljadeed Design Co.
Cover Design	: Aljadeed Design Co.
Subject	: Quran, Tafsīr
Website	: www.alihsanpubs.com
Email	: info@alihsanpubs.com

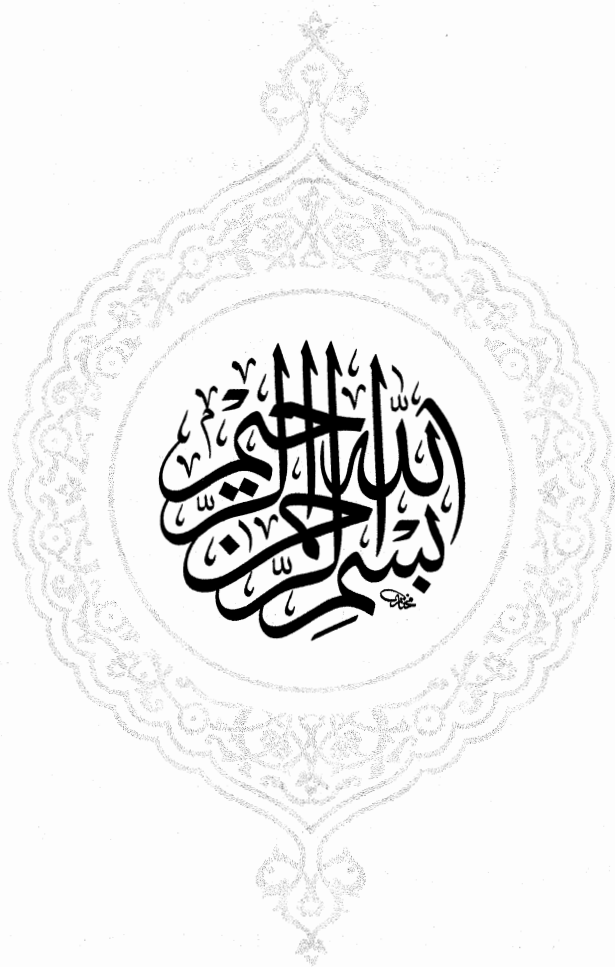




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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ا	i	u
Long	آ	ī	ū
Diphthongs	اي	aw	

Arabic Glyphs & Their Meanings

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allāh's praise
& salutations be
upon him

رَضِيَ اللَّهُ عَنْهُ

May Allāh be
pleased with him

رَضِيَ اللَّهُ عَنْهَا

May Allāh be
pleased with her

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be
pleased with them

سُبْحَانَهُ وَتَعَالَى

Glorified &
Exalted is Allāh

عَزَّ وَجَلَّ

(Allāh) the
Mighty & Sublime

جَلَّ جَلَالُهُ

(Allāh) His
Majesty is Exalted

تَبَارَكَ وَتَعَالَى

(Allāh) the Blessed
& Exalted

عَلَيْهِ السَّلَامُ

Peace be upon him

رَحِمَهُ اللَّهُ

May Allāh have
mercy on him

رَحِمَهُمُ اللَّهُ

May Allāh have
mercy upon them

حَفِظَهُ اللَّهُ

May Allāh
preserve him

مُقَدِّمَةٌ

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allāh, the Most Beneficent, the Most Merciful”

All glory is to be attributed to Allāh. We express our gratitude, put our trust in Him, and seek His forgiveness. We implore Allāh to protect us from our wrongdoings and sins. Those whom Allāh guides can never go astray, and those whom He allows straying cannot be led to the right path. I bear witness that no deity deserves worship except Allāh, who has no partners, and Muḥammad— peace and blessings be upon him— is His devoted servant and messenger.

I have written a lengthy book on *Tafsīr*, the commentary of Qur’ān. However, some readers may find it challenging to finish, and publishers may hesitate to publish it. Therefore, some knowledgeable individuals have advised me to create a shorter version. They suggested summarizing the lengthy exegesis by including only certain verses representing the topics and objectives of the Glorious Qur’ān. I have followed their good advice and put my trust in Allāh. There are several reasons, one of which is that readers will find it easier to read. The Qur’ān is a unique book that requires a specific arrangement and classification. It is the epitome of eloquence, mastery, and elevated

style. Its influence on those who recite it is a testament to the truth that it is the word and revelation of Allāh, the All-Wise, the Praiseworthy One. Each verse covers the objectives of *Shari'ah*, including their means, proofs, truths, gentle encouragement, and severe admonition. One verse may cover fundamental pillars, secondary rulings, religious knowledge, worldly knowledge, multiple purposes, and valuable ends. The Qur'an repeats meanings to help servants understand and abide by Islām in their words and deeds, guiding them along the Straight Path.

Focusing on interpreting some of the Qur'an helps greatly with understanding the rest of it. Allāh has sent down a consistent Book with paired, oft-repeated meanings and useful, varied knowledge, and this is to make it easy to understand what Allāh, the Almighty says:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

“And We have indeed made the Qur'an easy to understand and remember; then is there anyone who will remember (or receive admonition)?” [Sūrah Al-Qamar 54:17]

This is yet to be elaborated on in the following introduction.



INTRODUCTION

Inclusive Descriptions of the Qur'ān

Allāh, the Almighty has described His Book with majestic descriptions that apply to all of it. They prove beyond doubt that Allāh's Book is the source of all sound knowledge that guides people to prosperity in this life and the Hereafter.

Allāh has described His Book as guidance, the Right Path, the Differentiator, a clear Book, and an explanation for everything. It is guidance, guiding people to all they need to prosper in worldly and religious affairs. It guides them to every way of success. It differentiates between truth and falsehood, proper guidance and deviation, and the people of happiness and those of misery by stating both qualities. It illustrates fundamentals and branches by stating their proofs. Thus, the Lord describes the Qur'ān, which generally encompasses its text and applies to many verses.

In some verses, the Qur'ān confines guidance to the believers, the righteous, the mindful, and those who read the Qur'ān to look for the truth. Allāh thus clarifies the condition based on which the Qur'ān provides guidance: it must be approached with acceptance and intention of compliance to the truth. To find guidance in it, it must be read with a mind that reflects on its verses. Those who turn

away from its clear signs and proofs, who do not ponder its verses, cannot benefit from it. So is the case with those who approach the Qurʾān out of malice and grudge, hoping to distort its meanings and determined to turn away from and even defy the truths it provides. The former group deprives themselves of guidance because they do not fulfill the prerequisite of pondering and seeking the truth, and the latter because they have established a boundary to guidance with their defiance of Allāh's Book, as for those who approach the Qurʾān with positive intent and reflect on its meanings with good understanding and a sincere intention to find the truth, not following whims and desires, receive its guidance and achieve through it every noble end and desired gain.

Allāh also describes the Qurʾān as "mercy." This is the ultimate good of this life and the life to come, which one reaps as a result of following the guidance of the Qurʾān. The more one abides by the Qurʾān and acts upon its guidance, the greater the mercy, bliss, and success they will be granted.

Allāh also describes it as "light." This is due to its perfect clarity and comprehensive clarification of useful knowledge and complete meanings. Through it, one emerges from the darkness of ignorance, disbelief, sins, and misery into the light of knowledge, certainty, belief, obedience, and right guidance.

Allāh states that the Qurʾān is "healing for what is in chests." This includes all ailments of the heart. The Qurʾān explains, diagnoses, and guides people to every means to cure them. It mentions the diseases of ignorance, doubt, and perplexity and their causes and guides us to the useful knowledge and sincere faith that can uproot these diseases. The Qurʾān shows how to purify the heart of its ailments. The Qurʾān mentions the diseases of desire and error, their causes, symptoms, and harmful impacts, and offers good advice, gentle encouragement, and a necessary admonition to cure them. It draws comparisons and clarifies

what is best and most serviceable to human interests in this life and the Hereafter.

Allāh describes the Qurʾān as being perfectly eloquent and uniquely magnificent in all its parts. Some of it bears precise, decisive meanings; others are open to several possible meanings and interpretations.

The Qurʾān is remarkable for its unique eloquence, perfect clarity, absolute wisdom in putting everything right in place, good consistency, and total freedom of inconsistency and contradiction. As for its magnificence, it has left no truth veiled or undealt with. The Qurʾān presents the best and most sublime meanings, beliefs, morals, decencies, and deeds. Thus, it has reached the highest peak of excellence in words, meanings, and impacts. All the paired, oft-repeated meanings of the Qurʾān testify to one another in magnificence and perfection and prove and explain one another.

The Qurʾān has verses with unequivocal meanings– the Book’s cornerstone- and others open to multiple interpretations. The cause of this multiplicity has to do with words and compound sentences. Where this is the case, Allāh commands us to refer to definite verses to understand the meanings of the other verses based on them. These verses with precise, decisive meanings are verbal proofs of what they are intended for. Whereas verses with multiple meanings are understood based on decisive verses, all the verses of the Qurʾān are deemed decisive in this sense. No doubts or misconceptions may occur when the right guidance disperses deviation and falsehoods.

The Qurʾān leads to righteousness and uprightness. It guides people to what is best and most beneficial to them in all aspects of life, with no exception. This all-encompassing description includes everything. The Qurʾān sets the right beliefs and purifies hearts. The Qurʾān refines morals and elevates deeds. It guides us to success in all matters, worldly and religious. The Qurʾān guides people to the best disposition of

their affairs. Acting upon it means thriving and attaining the highest level of perfection humans can. It guides us to the best means of the sought ends. There can be no way to righteousness and perfection except through the Qur'ān. The path it guides people and urges them to follow.

The most perfect descriptions are attributed to the Qur'ān. Its meanings are repeated and combined miraculously, unique for their perfection and majesty. Knowing this, it is easy to perceive how understanding the meanings of some verses can lead a seeker of knowledge to understand the rest of the Qur'ān accordingly.

For this reason and others, limiting this book to a summed-up explanation is best. We hope Allāh will complete His blessing on us and make this book sufficient for its purpose. It is also advisable to deal with each topic separately by presenting relevant verses, thus gathering the meanings of the same topic all in one section. Nevertheless, no verse is confined to one field. Verses clarifying fundamentals represent branches and vice versa. They may include encouragement, admonition, and narration of the news of past nations. This spectacular combination of topics and meanings is part of the perfection of the Qur'ān and the greatness of its impact. It is a Book of knowledge that removes all ignorance, a Book of discipline based on morals and deeds. It teaches disciplines and defines them in the best and most elevated ways. It contains the ultimate wisdom no philosopher or sage can ever produce or get anywhere close to.



 SECTION ONE

Sciences of Islāmic Monotheism, Creed, and Fundamentals

Islamic Monotheism in Surah Al-Fatihah

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ②
الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ ⑤ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦ ﴾

“In the Name of Allāh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allāh, the Lord of the ‘Ālamīn (mankind, jinn, and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection), You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e., those who knew the Truth, but did not follow it) nor of those who went astray (i.e., those who did not follow the Truth out of ignorance and error).” [Sūrah Al-Fātiḥah 1:1-7]

“In the name of Allāh” means: I start [everything I do] with a name attributed to Allāh, the Almighty, and all of them are Most Beautiful. This commands servants to rely on their Lord and each name of His, each in its appropriate place. The noblest end we should rely on Allāh to attain is the worship of Him, and the best way to attain true servitude to Allāh is through reciting His Book, comprehending its meanings, and acting upon its guidance.

“Allāh” is the One Deity worthy of worship, Alone with no partners. He is the One Deity we should worship with love, fear, hope, and all kinds of worship. All the attributes of perfection, majesty, and loftiness belong to Him, which feature to worship Him and obey Him as His servants.

“The Most Gracious, the Most Merciful” are two names of Allāh, denoting His vast, infinite mercy that encompasses everything and all creatures. Allāh has decreed that complete mercy shall be given to the righteous who follow His Prophets and Messengers. For these, ultimate mercy and eternal bliss shall be granted. Any but them is deprived of this complete mercy because they turned away from it when they denied the Message of Allāh and rejected compliance to His ordinance. Let them blame none but themselves.

Know that among the fundamentals agreed upon by the early Muslims and all the imams and scholars of the Ummah and proved and supported by the Qur’ān and Sunnah is belief in all the names and attributes of Allāh and their manifestations. For example, they believe Allāh is the Lord of Mercy, the Giver of Mercy, the One Whose mercy manifests itself in His creation. All blessings are manifestations of His mercy. So is the case with all the Most Beautiful Names of Allāh. He is the All-Knowing; His knowledge is all-encompassing; He knows everything. He is the Almighty; He has power and might over all things. Allāh has ascribed to Himself the most beautiful names and majestic attributes, as well as the manifestations of these names and

attributes. Therefore, whoever acknowledges some attributes and denies others— besides being at variance with Islāmic texts and logic—contradicts himself and invents falsehood.

“All the praises and thanks be to Allāh”. We praise Him for His attributes of perfection and His actions revolving between bounty and justice and inclusive of ultimate wisdom. Praising Allāh should be associated with love for Him and submission to Him. Praise void of love and submission is incomplete.

“The Lord of the ‘Ālamīn (mankind, jinn, and all that exists)”. He is the Sustainer of all creatures and Disposer of all their affairs. Allāh provides for all creatures and showers apparent and hidden blessings upon them. This is for all creatures, out of His grace, be they righteous or irreligious, or above or below the age of puberty and accountability. As for His special care and mercy, it is for His Prophets and righteous servants. Along with physical blessings, Allāh blesses their faith and firms it up. He protects them from impediments that could withhold them from righteousness and eternal prosperity. He makes it easy for them to the Right Path and guides and helps them to do good deeds. He guards them against evils and unpleasant things. Just as all this testifies to the truth that Allāh is the One, the Lord, the Creator, the Disposer of Affairs, the Sustainer, the Self-Sufficient, and the One God Who guides people to the Straight Path, it also testifies to complete dependence of His creatures. In all aspects and all cases, every creature needs Him. All those in heavens and on earth implore Him and ask Him— with or without words— for all that they need and hurry to Him whenever something distresses them.

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense”. To Him belongs all the majestic attributes of sovereignty and control. He is the One Who commands and forbids; rewards and punishes; and controls the upper and lower worlds completely as He wills through His fate and decree, as well as His

religious ordinance and prescribed punishments. In the verse, He associates His sovereignty and control with Judgment Day— even though He possesses absolute control in this world and the Hereafter— because it is the Day when servants are held accountable for their deeds, good or bad. It is when they receive their recompense. On this Day, all creatures witness such extraordinary manifestations of Allāh’s sovereignty and loftiness and all creatures’ submission to His greatness and majesty. On this Day, all people—despite the wide differences between their ranks in the worldly life— are equally under His direct command and subject to His judgment, by which they finally realize the perfection of His sovereignty and the greatness of His control.

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything)”: We worship none but You, O Lord, nor do we ask anyone for help but You. Worship is a word that denotes every word or deed, apparent or subtle, that Allāh loves and is pleased with. It refers to putting faith into action, with all its morals and deeds, out of love for and submission to Allāh. As for asking Allāh for help, it means relying on Him to achieve benefits and avoiding harm while trusting that He will help us. This is a servant’s commitment to serving their Lord and reliance on Him to help them do that. By this, a servant implores eternal bliss and deliverance from all evils. There is no way for this but through worshiping Allāh and relying on Him for help, which proves that servants are the ones in need of this worship and this reliance.

“Guide us to the Straight Way”: Show us the truth and help us act upon it. The straight path is that leading to Allāh and His Paradise. This includes guidance to Islām and abandonment of any other religions, and also guidance to acting upon Islām in words and deeds. This supplication is most eloquent and beneficial, which is why Allāh has enjoined it on us and made it easy.

It is **“the Way of those on whom You have bestowed Your Grace”**

with the greatest blessing of Islām that is yet to extend in the form of eternal happiness in the Hereafter. This is the path of Prophets, the earliest believers, martyrs, and righteous people. It is **“not (the way) of those who earned Your Anger,”** who knew the truth but decided against following it like the Jews and others. Nor **“of those who went astray,”** who deviated from the truth like the Christians and those similar to them.

This Sūrah, brief as it is, has gathered invaluable knowledge that introduces several sciences, including all three types of monotheism: Oneness of Lordship (*tawḥīd ar-rubūbiyyah*), which is proved by Allāh's words: **“Lord of the Worlds”**. Oneness of Divinity (*tawḥīd al-ulūhiyyah*), which is understood from Allāh's words: **“You (Alone) we worship, and You (Alone) we ask for help”**. He is the One Deity worthy of being worshiped and asked for help; and Oneness of Names and Attributes (*tawḥīd al-asmā was-sifāt*), as the Sūrah states that all the attributes of perfection belong to Allāh, those attributes by which He and His Messenger (ﷺ) describe Him.

The Sūrah testifies that praise belongs to Allāh, and the names and attributes of Allāh as well as their manifestations, all revolve around the ultimate praiseworthiness of Allāh, the Almighty. Also, the Message is proven through Allāh's words: **“Guide us to the Straight Way”** for this path is the Message of Prophet Muhammad (ﷺ). Asking Allāh for guidance to the straight path is part of the belief in his being a Prophet and Messenger. The Sūrah also includes evidence for just recompense, understood from Allāh's words: **“The Only Owner (and the Only Ruling Judge) of the Day of Recompense.”**

The Sūrah also proves the creed of *Ablus-Sunnah wa'l-Jamā'ah* regarding fate and predestination. We, Muslims, believe that all things are encompassed within the will and decree of Allāh, and servants are the real doers of their actions and are not forced to take any specific course. This is understood from Allāh's words: **“You (Alone) we**

worship, and You (Alone) we ask for help.” Had servants been completely devoid of will, or had they meanwhile been completely independent of the will of Allāh, they would not have needed to ask Him for help.

The Sūrah also includes the root and essence of all goodness, namely, pure sincerity to Allāh as one implores: **“You (Alone) we worship, and You (Alone) we ask for help.”**

Due to its greatness and invaluable meanings, Allāh has enjoined His servants to recite this Sūrah in every *rak‘ah* (unit of Prayer), whether mandatory or supererogatory. Allāh teaches His servants through it how to praise Him and glorify Him in the way that befits Him, then ask Him whatever they want. The Sūrah bears testimony to the total helplessness of creatures and their desperate need for and dependence on their Lord. They need Him to fill their hearts with the knowledge of and love for Him, and they need Him to dispose of their affairs and guide them to His service. Indeed, all praise is due to Allāh, the Lord of the Worlds.



Elucidation of Islamic Faith in Prophets and the Books of Allah

﴿قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالْتَّيُّوتَ مِنْ
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

“Say (O Muḥammad, ﷺ): ‘We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishāq (Isaac), Ya‘qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya‘qūb (Jacob)] and what was given to Mūsa (Moses), ‘īsa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islām).’ [Sūrah Āl-‘Imrān 3:84]

This glorious verse has a unique significance. Prophet Muḥammad (ﷺ) often recites it in the first *rak‘ah* of the dawn supererogatory Prayer. It contains all the pillars of faith. Islāmic faith means pure belief in and acknowledgment of these pillars. This

includes physical deeds and deeds of the heart, both manifestations of faith. This meaning is what Islām is about, and good deeds are an essential part of it, for they are manifestations and outcomes of true faith. If the word *Īmān* (lit. *faith*) is used with no specific descriptions or associations, it includes the technical meaning of Islām, and so is the case with the word Islām when used generally; it also encompasses the technical meaning of *Īmān*. When both words are used together in the same context, *Īmān* refers to beliefs of the heart, while, Islām refers to physical deeds expressive of faith.

Also, if *Īmān* is used alone, it refers to belief in the heart and physical good deeds manifesting it. When associated with good deeds, the word refers to the heart only. Many examples exist in the Qurʾān, as in the above verse: “**Say... We believe**”. Say it with your tongues and hold it in your hearts. This is the true declaration of faith based on which everyone receives their recompense. Professing faith with the tongue without holding it in the heart is hypocrisy. Likewise, proclaiming faith with the tongue without manifesting it in one’s deeds is fruitless.

Allāh’s word: “**Say...**” ordains an open proclamation of faith and calls for it. This is fundamental in religion. His words: “**... We believe...**” and other verses using a plural pronoun indicate that the *Ummah* must hold fast to Allāh’s religion altogether. They urge coherence and shunning of discord. They underline the necessity that the believers should be like one whole, all working for the best interests of others and exchanging sincere advice.

The verse also shows that it is permissible to refer to themselves as a “believer” by submission to the command in verse, not by praising oneself. “I am a believer in Allāh” or “I believe in Allāh” is understood to be a declaration of faith. However, “I am a true believer”; “I am righteous”; “I will enter Paradise”; and such statements are full of self-conceit. Such statements mean that one thinks they have fulfilled all their duties as a believer and abstained from all prohibition, which is

very different from an open declaration of faith. This distinction is the creed of *Ahlus-Sunnah wa'l-Jamā'ah*.

His words: "...We believe in Allāh..." mean we believe He is Necessarily Existent. He is One. He is Self-Sufficient. To Him belong all the attributes of perfection. He has far elevated above any imperfections. He is worthy of being worshiped, alone with no partners. This proclamation denotes pure sincerity to Allāh.

"...What has been sent down to us..." includes faith in the Qur'an and *Sunnah*, both their words and their meanings, as Allāh says:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ﴾

"... Allāh has sent down to you the Book (the Qur'an), and *Al- Hikmah* (Islāmic laws, knowledge of legal and illegal things i.e. the Prophet's *Sunnah* - legal ways) ..."
[Sūrah An-Nisā 4:113]

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

"... And We have also sent down unto you (O Muḥammad) the *Dhikr* [reminder and the advice (i.e. the Qur'an)] ..."
[Sūrah An-Naḥl 16:44]

This encompasses faith in all in the Book of Allāh and *Sunnah* of His Messenger. It is to believe in Allāh's attributes, names, and actions; news of His Messengers; Judgment Day; and all matters of the unseen told in His revelations. It also includes faith in the juristic rulings stated in the Qur'an and *Sunnah*: commands and prohibitions, rules, recompense, and everything.

"... and that which has been sent down to Ibrāhīm ..." [Sūrah Al-Baqarah 2:136]: This shows that Muslims must believe in all the previous scriptures sent down to all the Prophets and to believe

in all the Prophets in general, especially those mentioned in this verse and other verses. These are the most highly honored among Prophets and the ones sent with major scriptures and legal codes. Among the proofs that Islām is the true religion is that it enjoins on its followers to believe in every Book Allāh has sent down and every Messenger Allāh has sent to people. All those who claim to embrace the true religion—like Jews and Christians—contradict themselves. To explain, they believe in some of the Messengers and Books of Allāh and deny some. Thus, their disbelief and denial render their belief in other Books and Messengers fruitless. This is why Allāh tells in the Qurʾān that these are truly disbelievers. Allāh states that the only way to be a true believer is to believe in all the Messengers of Allāh and all the Books sent to them.

“... and that which has been given to the Prophets from their Lord....” [Sūrah Al-Baqarah 2:136]: This is evidence that Prophets are intermediaries between Allāh and His creatures in delivering His religion. It was not their own decision or invention. Stating that the Prophets’ messages were from their Lord also clarifies that it is a manifestation of perfect Lordship that Allāh has sent them His Messengers and revealed to them His Books to teach them, discipline them, purify them, and take them out of darkness into the light. It does not befit the Lordship and wisdom of Allāh to let His creatures live purposelessly without commandments and prohibitions, rewards, or punishments.

The verse also illustrates the difference between Prophets and false prophets who claim Allāh sends His revelations to them. Allāh’s Prophets confirm the Message of each other and bear witness to the truthfulness of each other. The Message they have been sent with is one, without the slightest contradiction, because it is all from Allāh, precise and coherent. Those who spin falsehood must slide into contradiction in their news, commands, and prohibitions. Their falsehood is especially disclosed as it is at variance with what the

Prophets of Allāh have called for.

Whereas Allāh has clarified all that we should believe in, generally and in detail, and whereas faith must be put into action, not just expressed in words, the verse ends with: "... and to Him (Allāh) we have submitted (in Islām)". We submit to His loftiness and majesty. We obey Him and demonstrate servitude to Him, in our hearts and through our deeds. We do all this sincerely to Allāh alone. Mentioning the command before those addressed with it indicates specification.

The fundamental principles stated in the verse are enjoined, generally and in detail, in several other verses of the Qurʾān. Allāh praises those who abide by them and tells of the ample reward awaiting them. Allāh tells us that acting upon those fundamentals elevates a servant in terms of their faith, morals, and manners. They make a trustworthy person, respected and relied on by others. This is the ultimate source of all good in this life and the Hereafter. Allāh tells us in this Sūrah that His Messenger and those who believed with him have committed themselves to these fundamentals in their knowledge, believing in them, acting upon them, and calling for them. Books of Muslim scholars in all Islāmic sciences elaborate generously on the special meanings of this glorious verse.



Āyat Al-Kursī – The essence of Islamic Monotheism

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

“Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.” [Sūrah Al-Baqarah 2:255]

Prophet Muḥammad (ﷺ) has said that this verse is the greatest in the entire Qurʾān, and it guards those who recite it from devils and evils. This verse encompasses the essence of the meanings of Islāmic monotheism and the vast meanings of Allāh's majesty and loftiness. The verse tells us that He is Allāh to Whom all the attributes of perfection belong. None but Him is worthy of being worshiped. Worshiping other than Him is vertical deviation and falsehood, the dire outcomes of which will affect one's life and final destiny. Worshiping Him alone with no partners is the ultimate truth that leads to all forms of perfection. He is the Ever-Living, the All-Hearing, the All-Seeing, the Almighty. All perfection belongs to Him, and His knowledge encompasses everything.

"The Ever-Living" includes all the attributes of the divine Self. He is the Self-Subsisting: The One Who is sufficient for Himself and does not need any creature. Rather, He has created all creatures, sustains them, and provides them with all they need to exist. This attribute encompasses all divine actions. This is why it has been reported that the greatest name of Allāh that if He is called by, He responds, and if He is asked by, He gives, is: **"Allāh! *La ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists)"**. These two glorious names encompass all the perfections of divine attributes and actions.

One of the manifestations of His perfect living and self-subsistence is that "neither slumber overtakes Him nor sleep." They overtake creatures that encounter fatigue, weakness, and decay. Far Elevated is the Great, Majestic, and Lofty One above this.

Allāh says He possesses control and sovereignty over all in the heavens and earth. They are all His owned slaves. No creature has power or choice in this. He is the King of all kings. His is the perfect dominance and ultimate power and control. He is the Lofty and Majestic One.

One of the manifestations of His power and control is that no one can intercede with Him but with His permission. All intercessors are His slaves. They would not intercede with Him for anyone unless He gives them His permission:

﴿قُلِ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ﴾

“Say: “To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth....” [Sūrah Az-Zumar 39:44]

They would not intercede except for those Allāh is pleased with, namely, only those who worship Him alone and follow His Messengers. Those with no share in this description shall have no share in intercession, either. The happiest person with the intercession of Prophet Muḥammad (ﷺ) are those who have said: “There is no Deity worthy of worship but Allāh” sincerely from their hearts.

The verse then tells us of Allāh’s omniscience. His knowledge encompasses what was, what is, what will be, and what would be: “... He knows what is [presently] before them and what will be after them ...”. He knows the fraud of the eyes and all that chests conceal:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥١﴾﴾

“And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear

Record.” [Sūrah Al-An‘ām 6:59]

No creature’s knowledge can ever encompass what is known to Allāh unless He wills it, be it religious commands or universal laws, which is a drop in the ocean to the knowledge of the Creator. All knowledge and sciences fade into insignificance compared to the knowledge of the Creator and Originator. Even the most knowledgeable of creatures –Messengers and angels- have said:

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا﴾

“... Glory be to You, we have no knowledge except what you have taught us....” [Sūrah Al-Baqarah 2:32]

The verse describes the loftiness and majesty of Allāh by stating that His *Kursī* (lit. *footstool; chair*) extends through the heavens and earth that He preserves, with all the worlds they include. He has created endless, perfect systems in all of His creation, and– vast and great as they are– **“... and He feels no fatigue in guarding and preserving them ...”**. He is the Greatest, the Mightiest, and Wisest in all His rulings and judgments.

He is the Most High; He is high above all His creatures, both in His Self and His attributes. To Him belong all the attributes of perfection. Of each of these attributes, He possesses the best and greatest. He is the Supreme One Who has subjected all creatures to His might. All that exists surrender to Him. Nothing is beyond His control. All submit to Him.

He is **“the Most Great”**. To Him belong all the attributes of greatness and majesty. Hearts and souls prostrate themselves to Him in love and awe. All people of knowledge understand that the greatness of any creature pales into nothingness before the greatness of the Most High and the Most Great, so blessed is Allāh, the Lord of Glory and Honor.

The verse includes all these meanings— most sublime and most obligatory to believe is worthy of being the greatest in the Qurʾān. It befits whoever recites it and ponders its meaning to have a heart full of certainty, gratitude, and faith to be safeguarded against all devils and evils. Allāh has described His Honorable Self with these descriptions in other verses of the Qurʾān.



Explanation of *Lā ilāha illa Huwa* and the Role of the People of Knowledge as ambassadors between Allāh and His Servants

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

“Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.” [Sūrah Āl- ‘Imrān 3:18]

This is the greatest testimony ever. The Most Great Lord gives it, and His angels, Prophets, and the people of knowledge are given for the greatest thing a testimony has ever pointed to the Oneness of Allāh and His justice in disposing of the creatures’ affairs. This testimony involves all the laws of religion and recompense. The essence and basic fundamental of religion testify that there is no Deity worthy

of worship but Allāh, worshipping Him Alone with no partners and acknowledging that He Alone possesses the attributes of greatness, majesty, glory, honor, loftiness, bounty, mercy, grace, and beauty. It is to believe in His absolute perfection that no creature can have even the slightest share of. No creature can encompass the scope of, nor can any creature even praise, Allāh for it as is His due. He is as He has praised Himself and far above His servants' praises of Him.

Allāh has established absolute justice among His servants regarding His creation, religious ordinance, and recompense. All the acts of worship, morals, commands, and prohibitions Allāh has enjoined constitute the very model of ultimate justice. No injustice tarnishes it in any way. It is the wisest and most precise system of rules. For recompense revolves around His bounty and grace to His believing servants who worship Him alone and His justice in punishing sinners and disbelievers. Even these are not wrong in the slightest bit. Not an act of goodness they do goes unrewarded, nor will they be punished without a sin they have committed:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

“...and no bearer of burdens shall bear the burden of another...” [Sūrah Al-An‘ām 6:164]

Allāh, the Almighty says:

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ﴾

“Say (O Muḥammad): ‘What is the greatest in witness?’

Say: ‘Allāh (the Most Great!)’...” [Sūrah Al-An‘ām 6:19]

The Oneness and religion of Allāh are proven beyond any doubt. It is the ultimate truth and clearest of all truths. Allāh has given testimony to the truthfulness of His religion through the various definitive signs

and proofs He presents. Among those proofs is the testimony given by those of knowledge to whom people refer to distinguish between truth and falsehood. Allāh has bestowed on them true knowledge, perfect certainty, and a profound understanding of His religion.

This is one of the merits of the people of knowledge. Allāh has made them ambassadors between Him and His servants. They deliver the message of Islāmic monotheism and the laws and ordinances of Allāh to the people. These are the ones Allāh commands people to refer to when they need to ask about something in religion. They are the *imams* superior to all else in this life and the Hereafter. That is why Allāh grants them higher authority over His other servants, even in the Hereafter. When Allāh tells about the adversarial scene that will occur among people on Judgment Day, He states that the final word will be given in it by the people of knowledge:

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ
الْبَعْثِ ۖ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ۝﴾

“And those who have been bestowed with knowledge and faith will say: ‘Indeed you have stayed according to the Decree of Allāh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not.’” [Sūrah Ar-Rūm 30:56]

This is evidence of the absolute trustworthiness of the people of knowledge, for Allāh will make them witnesses over His other servants. This is a testimony from Allāh that they are worthy of this honor and elevated status.



Prerequisites of Acquiring Fundamental Religious Knowledge of *Lā ilāha illallāh*

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ﴾

“So know (O Muḥammad) that, *Lā ilāha illAllāh* (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about and your place of rest (in your homes).”
[Sūrah Muḥammad 47:19]

Knowledge is acquired through belief and acknowledgment in the heart, understanding what must be known, and acting upon that knowledge as required and dictated in every situation. Allāh has

enjoined this knowledge on every individual. No one is exempted from this obligation, no matter who they are.

Gaining this fundamental religious knowledge and acting upon it comprise an essential manifestation of servitude to Allāh, hence their unique significance. Acquiring knowledge of something requires knowing and following how it leads to it.

The way to know that **"... none has the right to be worshipped but Allāh...."** [Sūrah Al-Baqarah 2:163] is generally through the following:

The first— as well as greatest, clearest, and most powerful— way is through reflecting on the names, attributes, and actions of Allāh that testify to His perfection and majesty. Knowing them entails realizing that no one but Him has the right to be worshiped. This knowledge urges one to do their best to worship Allāh as they should, the Lord full of perfection and to Whom all praise, glory, majesty, and beauty belong.

The second is to know that Allāh is the One Lord Who creates, provides for, and disposes of the affairs of all creatures. This testifies that He is the One true Deity, Alone with no partners.

Third, know that Allāh is the One Who grants all kinds of blessings, apparent or hidden, about this life or the Hereafter. Knowing this makes the heart attached to Allāh in love and submission and makes one truly a servant of Allāh, Alone with no partner.

Fourth, think of the reward Allāh grants to those of His servants who worship none but Him. Learn from the stories of Messengers whom Allāh has made victorious and those who believed in them. Think of all the blessings Allāh grants to His devout servants in this worldly life and His punishment for His enemies who associate partners with Him. This is powerful proof that He is the One God worthy of

worship.

Fifth, know the descriptions of the idols and false gods that have been worshiped besides Allāh. They are powerless, helpless, and imperfect in every aspect. They can do no good or harm to those who worship them, nor can they bring life, death, or resurrection. This knowledge proves the falsity of those idols. It shows that whatever is worshiped besides Allāh is false, and Allāh is the true God and the Manifest Truth.

Sixth, all the Books of Allāh agree on this truth.

Seventh, all the Prophets, Messengers, and people of knowledge have testified to and agreed on this ultimate truth. They are the best of Allāh's creatures and perfect in knowledge, certainty, mindfulness, and morals.

Eighth, ponder the signs Allāh has created and called our attention to in the universe and ourselves. They all point clearly to the Oneness of Allāh. Everything in existence spells His name and bears testimony to His perfect work, ultimate wisdom, and miraculous creation.

Ninth, reflect on the definitive verses, perfect rulings, just rights, and endless good Allāh has revealed in the Qur'ān. His religion ordains all that is good and right and forbids all that is wrong and harmful. It is a perfectly-made way of life full of mercy and wisdom. This bears the greatest testimony that Allāh Alone is worthy of worship, and the Message He has sent His Messengers with is the most powerful evidence for this.

Allāh has oft-repeated these means, among numerous others, in His Glorious Book. He alerts His servants to their importance in attaining the greatest ends and the ultimate purpose of existence. Whoever follows any of those ways will find beyond doubt that there is no God worthy of worship but Allāh. The more a servant seeks knowledge through these means, the more eager and diligent they do, and the

more firmly rooted their faith and certainty will be. This is how to ingrain faith in the heart, firmer than mountains. This is the only way to taste the unmatched joy of true faith and realize its incomparably precious value.

The best way that embraces all the preceding is by pondering the Glorious Qur'an and reflecting on its meanings. It is the richest source of knowledge of monotheism and leads to understanding its generalities and details more than any other.

As for Allāh's words: **"... and ask forgiveness for your fault...."** [Sūrah Ghāfir 40:55], they mean: Implore your Lord's forgiveness by exhausting the possible means that help you attain it. This includes supplication and sincere repentance. Good deeds also wipe out misdeeds, and so does giving up sins. Pardoning people and doing good to them, as by imploring forgiveness, also help eliminate misdeeds. This is why Allāh says in the above verse: **"... and ask forgiveness for your sin, and also for (the sin of) believing men and believing women ..."** [Sūrah Muḥammad 47:19] It is worthy of mention that this is one of the fruits of faith: Because they are believers, they claim to every Muslim's prayers for forgiveness.

Suppose it is encouraged to implore forgiveness for believing men and women. In that case, it is even more so to advise them in religion, wish them well and be safe from evils as one does for themselves, advise them to do good, and caution them against evil. It befits a Muslim to pardon the flaws and imperfections of their brethren and seek to gather hearts in harmony and resolve any grudges that would incite enmity and discord. Harmony and coherence among the *Ummah* encourage doing good, while disparity breeds evils and sins.

Allāh "... knows whenever you move and whenever any of you stay still." He knows everything you do at every point in time. He knows what you will end up with. He watches over you, and His knowledge



Verses explaining the Most Beautiful Names and Attributes of Allāh that constitute the Basis for Faith and Islāmīc monotheism

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾^(٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

“He is Allāh, beside Whom *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allāh, beside Whom *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allāh! (High is He) above all that they associate as partners with Him.

He is Allāh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.” [Sūrah Al-Ḥashr 59:22-24]

These glorious verses include many of the most beautiful names of Allāh that constitute the basis for faith and Islāmic monotheism. Allāh tells us He is the One worthy of worship, Alone with no partners. This is due to Him because He Alone possesses the greatest attributes of perfection and grace. His is the ultimate wisdom. He Alone is the true Deity and any besides Him are false deities because they neither attain perfection nor have the power to grant good or forbid evil.

Allāh describes Himself to be Omniscient. He knows what was, what is, what will be, and what will be. He knows what is in the upper realm and what is in the lower realm. He knows what is apparent and what is hidden. No subtlety is ever concealed from Him in any place or time. He knows what creatures the earth loses to death and what is decayed or separated from their organs. He knows when anything transforms from one condition to another. His knowledge covers the minutest details of His creatures, so it will not give Him any difficulty to bring them back to life and hold them accountable for their deeds.

Allāh says He is “... **the Most Gracious, the Most Merciful...**”. His mercy encompasses all creation and fills the entire existence. He is “... the King...,” the Sovereign. To Him belongs ultimate dominance. The attributes of greatness, majesty, loftiness, and control belong to Him. He disposes of all kings and kingdoms as He wills. He shares dominance with none. All creatures are His servants. Not for them is any decision; all is up to Allāh to determine as He wills.

Allāh tells us in the verse that He is “... **the Holy, the One Free**

from all defects...". He is the glorified One, free of all defects and imperfections. He is "...the Giver of Security...". This is one of the interpretations of Allāh's name *al-Mu'min*, mentioned in the verse. Another interpretation is that He is the Keeper of Faith. He bears witness to the truthfulness of His Messengers and Prophets and the proofs and clear signs they have been sent with. To Him belongs ultimate knowledge. He knows such of His sacred and majestic attributes that no human or angel knows. He loves Himself for what He is; the Lord is full of majesty and beauty. He is "... the Almighty..." to Whom all power belongs. He is the Possessor of Power, the Ever Mighty. He owns power and predominance over all creatures. All their affairs and destinies are under His control. No one has the power to oppose or defy Him. No one is co-equal, comparable, or similar to Him in any way. He is the Compeller to Whom all creatures surrender. He is, above all creatures. He heals with His bounty and graces their broken hearts (another interpretation of Allāh's name *Al-Jabbār*, besides *the Compeller*). He is "...the Truly Great..." Who is far Elevated above any defects, imperfections, and similarities with His creatures. Allāh is:

﴿سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ٢٣ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٢٤﴾

"...above all that they associate as partners with Him He is Allāh, To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise." [Surah Al-Hashr 59:23-24]

This general statement indicates that He is far above anything falsely ascribed to Him by those who associate partners with Him and do not grasp His true measure.

“The Creator...” of all creatures, **“...the Inventor of all things...”** with His wisdom and grace of all that exists, and **“...the Bestower of forms”**. Then, He guided every creature and particle to what they were created and made for.

Allāh, the Exalted is He, Alone, possesses those attributes about creation; none else shares these attributes with Him. This is one of the proofs pointing to the Oneness of Allāh. Only He creates, originates, and shapes all that exists, so He is worthy of worship, endless love, and total submission. “... The best names belong to Him...”. According to an authentic hadith, Allāh has ninety-nine names, a hundred save one. **“...Whoever learns them by heart, comprehends their meanings, and worships Allāh based on them will enter Paradise.”** All the best and most beautiful names are His. All the attributes of loftiness and perfection belong to Him. Therefore, He is worthy of His servants’ glorification, love, and submission. **“...Everything in the heavens and earth glorifies Him...”** humans, jinn, animals, plants, objects, and everything.

﴿تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾

“The seven heavens and the earth and all therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.” [Sūrah Al-Isrā’ 17:44]

He is “... the Almighty, the Wise” in all He creates and ordains.



Cosmic Verses testifying the Divinity and Oneness of Allāh and negation of such attributes for creatures

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Say (O Muḥammad): “He is Allāh (the) One. *Allāh-us-Samad* [Allāh –the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable to Him”. [Sūrah Al-Ikhlās 112:1-4]

Say it with firmness and certainty. Say it knowingly. Say it while you demonstrate it through belief in Allāh, glorification of Him, and submission to Him. “He, Allāh, is One.” He Alone possesses all the attributes of perfection. None else shares any of them with Him. The best names and greatest attributes belong to Him. His are the wisest actions and ultimate control. “Allāh is He on Whom all depend.” This is one of the interpretations of Allāh’s name *As-Samad*. Other interpretations include the Self-Sufficient and the All-Sustaining.

He is the Ultimate Master, the One with perfect, all-encompassing knowledge, the Forbearing One despite His power. He is the Lord, the Possessor of all the attributes of perfection. This is why all creatures depend on Him and seek Him to answer all their needs, dispose of all their affairs, and relieve all their distress.

As-Samad is the One sought by all due to his ultimate perfections. Among those perfections is that **“He begets not, nor is He begotten.”** He is the King and Possessor of all existence. He is free of all needs. Having offspring contradicts ultimate sovereignty and self-sufficiency. **“None is like Him.”** No one is co-equal, comparable, or similar to Him, the Exalted, in His names, attributes, and actions. Exalted and Glorified is He.

This Sūrah is one of the fundamentals of the faith. It covers the Oneness of names and attributes of Allāh, which essentially entails the Oneness of His Divinity. He is unique in every aspect. None is similar or close to Him in any aspect, and He Alone is worthy of worship. There is no Deity worthy of worship but Him.

﴿وَالْهُكْمُ لِلَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ١٦٣﴾

“And your *Ilāh* (Deity) is One *Ilāh* (Deity- Allāh), *Lā ilāha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.” [Sūrah Al-Baqarah 2:163]

Allāh, the Almighty tells, and He is the truest of news, that He is “... the One God....” He is One in His names, attributes, and actions. He has no partner. No one is like Him. No one is co-equal or comparable to Him. There is no Creator or Disposer of Affairs but Him.

When such are the attributes of Allāh, He Alone is worthy of being worshiped by all kinds of worship, and none of His creatures may

associate partners with Him. He is “... the Lord of Mercy, the Giver of Mercy.” His is the vast, ultimate mercy that no one’s mercy is like or even close to. It is the mercy that encompasses all things. By His mercy, creatures have been brought into existence. His mercy attains blessings and perfections, and afflictions are relieved. By His mercy, He made Himself known to His servants through His attributes and blessings. By His mercy, He made known to them His religion through sending Messengers and revealing Books to set right their affairs in this life and the Hereafter.

When we know that every blessing is from Allāh and no creature can benefit another except by Allāh’s will, this necessarily entails believing that none but Him is worthy of worship. Only He blesses creatures and protects them from evils and hardships. He Alone is worthy of servants’ love, fear, hope, glorification, trust, and all such. What flagrant wrongdoing, ugliness, and deviation to turn away from worshipping Him to worshipping His servants. What is worse than associating with the Great Lord partners created from clay? How can a helpless creature, imperfect in every way, be equaled to the Lord, Who creates everything and disposes of all affairs? How can any be comparable to Him, Whose might cover all things and to Whom all creatures submit?

The verse above testifies to the Divinity and Oneness of Allāh and negates such attributes for creatures. The verse proves this because He Alone possesses mercy among the manifestations of all the acts of goodness and kindness in this life and the Hereafter. Then, Allāh presents detailed proofs in the following verse:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ

وَالسَّحَابِ الْمُسَخَّرِينَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

“Verily! In the creation of the heavens and the earth, and the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive in addition to that after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Āyāt* (proofs, evidence, signs, etc.) for people of understanding.” [Sūrah Al-Baqarah 2:164]

Allāh tells us that these amazing creatures are signs and proofs testifying to the Divinity and Oneness of the Creator. They point to the endlessness of His power and control and all the rest of His attributes. These signs are also proof of resurrection and recompense, but only to those who are mindful and who use their minds to reflect as commanded. Allāh has granted us the blessing of the mind and commanded us to reflect, so as much as one complies with this command, one attains a firm realization of the ultimate truth. Allāh has created the universe for the benefit of His servants, the skies, their height, vastness, firmness, perfect making; the sun; the moon; the stars; and their seamless system.

Allāh has created the earth and paved it for people to settle in it, benefit from what is in it, and ponder its creation and treasures. All these points to the One Deity Who, Alone, creates and sustains all existents. His creation testifies to the ultimate power He creates and the ultimate wisdom with which He organizes everything in existence perfectly. Everything He has created for His servants' benefits, necessities, and needs spells His ultimate knowledge and mercy. No sign or proof can

be more to the purpose of showing His perfection in every way. He Alone creates and sustains everything, so He is worthy of worship.

Ponder “...**the alternation of night and day...**”. One goes, and the other follows from it seamlessly. Ponder the alteration of temperature and length of the day and night associated with each season of the year. This precise system has been running since antiquity without the slightest imbalance for the interests of people, animals, and plants. This is the work of Allāh that leaves the most brilliant minds stunned by its miraculousness. Every particle of this perfect system points to the ultimate power, knowledge, and wisdom of its Originator. His is the all-encompassing mercy and grace and the all-dominating greatness, power, and majesty. This creation will drive those of understanding to know their Lord and worship Him sincerely with no partners.

Look at “...**the ships which sail through the sea...**”. Who inspired people to make them? Even made, Who created the means and paved the way for them to sail? Allāh has granted humans the materials and minds to create them. He has created the great seas and mighty winds and made them subservient to the service of people. By His grace, ships go a long way above water, carrying passengers and goods and making people’s lives easier and better.

How did people come up with the idea of riding the sea or the air? Who made the depth of the earth full of precious metals to make machines and tools of human civilization? Who has subjected these fearful seas and fierce winds to the service of the helpless human? Who has created fire and fuels that make these giant vessels move with heavy loads?

Is all this the fruit of purposeless coincidence? Is it solely the work of the weak being born and brought out of his mother’s womb, completely helpless and ignorant? Who but his Creator has given him the ability and taught him what he did not know? He Who has created all this for

the service of people is the One God, the Almighty, the All-Knowing, the Most-Wise, and the Most-Powerful. Nothing is beyond His power or control. Everything submits to His Lordship and His might. The role of helpless humans is that Allāh has made them some of the causes that yield these extraordinary results. This testifies to Allāh's mercy and cares for His servants and calls them to worship Allāh, Alone with no partner, and turn to Him in all cases.

Were it not for **"...the water (rain) which Allāh sends down from the sky and makes the earth alive after its death..."** we would not find this wide range of crops, fruits, and plants that people cannot dispense with.

Is this insufficient evidence for the ultimate power of Him Who has sent down this rain and caused seeds with it to sprout and grow into a full, fruitful plant? Does this not testify to His mercy, bounty, and creatures' constant need for Him in all cases? This should urge them to worship Him sincerely, turn to Him constantly, and show servitude to Him openly and secretly.

Making the earth alive after its death is meanwhile a proof of resurrection, as Allāh, the Almighty says:

﴿وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

"And among His Signs (in this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, can give life to the dead (on the Day of Resurrection). Indeed He can do all things." [Sūrah Fuṣṣilat 41:39]

Allāh has stated this evidence for resurrection in several verses. He also states that the first creation is proof of bringing it back. Allāh mentions His omniscient and omnipotent, the creation of the heavens and earth, and the creation of fire from green trees as evidence for the resurrection.

Allāh has created on earth for the benefit of humans “... the moving (living) creatures of all kinds that He has scattered therein...”. He has made them surrender to people so they can use them for various purposes. Meanwhile, Allāh Alone provides for these living creatures and guarantees their sustenance:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ
مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا﴾

“And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave) ...” [Sūrah Hūd 11:6]

Also, “...in the veering of winds...” points to the Oneness of Allāh and His ultimate perfection. Winds can be hot or cool, southern, northern, western, or otherwise. Sometimes they stir clouds. Sometimes they gather them. Sometimes they cause them to pour out abundant rain. Sometimes they disperse winds and spare creatures their heaviness or harm. Sometimes they are sent with mercy and sometimes with torment.

Who commands the winds to do these various jobs? Who causes it to be thus a cause for endless benefits for people? Who but the Almighty, the Most-Wise, the Merciful, the Most-Kind has created and arranged all this? To Him belong all love, praise, and gratitude are due from His servants.

Look at “...clouds between the sky and the earth...”. Spectacular to look at and, light as they are, they carry ample water that Allāh drives wherever He wills to give life to lands and people and irrigate with its hills and lowlands. He sends it down to His servants when they need it and spares them its harm and destruction. He sends it down out of His mercy and kindness and withholds it sometimes out of His care and kindness.

How great His power is! What great care and goodness He showers on His servants! Is it not the worst of wrongdoing to live under His mercy and bounty and enjoy His endless blessings, yet use all this to disobey and displease Him? Still, with His ultimate forbearing and pardon, He continues to bestow His unique generosity on them. His blessings are continuously sent down to them, whereas their evils are incessantly sent to Him!

The more profoundly one looks into His miraculous work, the more firmly one believes this has not been created except with truth and for a worthy purpose. Creation is like a book, open wide and abounding in proofs and signs pointing to the truth Allāh has stated about Himself and His Oneness. The unspoken truth testifies to the Message of the Prophets and the Day of Judgment. The entire universe is constantly under the power and control of its Originator. It has no power independent of His, nor can it defy His will and commands. Knowing this ultimate truth, one realizes that the upper and lower worlds are always in desperate need of Allāh and always seek Him and resort to Him. He, contrarily, is Self-Sufficient. He provides for all and needs absolutely none to provide for Him. There is no Deity but Him; He is the One Lord, Creator, and Sustainer.

Hope this is sufficient for the section about verses on Islāmic monotheism that also involve faith in Messengers, Books, resurrection, and recompense. Allāh has associated these truths with undoubtable proofs that lead to clear perception and firm certainty. This illustrates

that these three fundamentals are synonymous: The Oneness of Allāh, the truthfulness of the Messengers, and the Day of Judgment. Meanwhile, the verses about recompense involve many associations that point to the Oneness of Allāh and the truthfulness of the Messengers. Glory is to Him, Who has guided the straight path and reform of servants' affairs in His words.



 SECTION TWO

Sending of Muhammad (ﷺ) - Allah's greatest blessing on the believers

Muhammad (ﷺ) –The Greatest Mentor of Humanity

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا
مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾ (١٦٤)

“Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muhammad) from among themselves, reciting unto them His Verses (the Qur’ān), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ān) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e., his legal ways, statements, acts of worship)], while before that they had been in manifest error.” [Sūrah Al-‘Imrān 3:164]

This is the greatest blessing Allāh has conferred on His believing servants. It is the root and base of all other blessings. It is the blessing of sending to them this noble Messenger in whom Allāh has gathered all the merits of the previous Messengers. Among his

most perfect merits are the blessed outcomes Allāh has yielded from his mission. Through him, Allāh has guided the believers to attain perfection in knowledge and deeds, morals and decencies. Through Him, He has warded all evils and harms off them. Allāh has selected His Messenger from among those he was first sent to, from the noblest descent. They knew his family lineage, the best of lineages, truthfulness, honesty, and perfect morals that exceeded all those who had come before or after him. He was mercifully sent to them as a sincere advisor keen on guiding them to the straight path.

He was sent “... **reciting unto them His Verses** ...” to teach them the words of Allāh and their meanings and “... purifying them”. He was sent to purify them of polytheism, sins, obscenity, and all vices and refine their morals. Purification consists of these two stages: abandoning evils and refining oneself through attaining righteousness. He was sent to accomplish this mission by teaching people “... **the Book** ...” i.e., the Qur’ān, and “... **wisdom**...,” the Prophet’s *Sunnah*.

Through Qur’ān and *Sunnah*, Allāh has perfected the religion of the Messenger [for] his *Ummah*. They constitute the primary source of the fundamentals and the branches of the Islāmic religion. They encompass all kinds of useful knowledge and the benefits resulting from them. The Qur’ān and *Sunnah* lift the fog, eliminate the darkness of evils, grant sure knowledge of all the ultimate truths indispensable to know, and guide people to the straight path.

Muḥammad (ﷺ) is the greatest mentor of humanity because of these two revelations. All kinds of knowledge emerge from this overflowing spring. He (ﷺ) taught his *Ummah* the Scripture and wisdom, revealing the wisdom behind sharia and its spirit. His life was a long lesson to the believers and an explanation of the Book and wisdom—through his words, deeds, approvals, guidance, apparent and hidden morals, and his entire existence, in all aspects of life. He taught the *Ummah* the fundamentals and branches of religion and how to

fulfill them. He explained the ways that guide them to the straight path through revelations, logic, thought, and reflection. He taught the *Ummah* how to acquire universal knowledge from its ever-flowing sources. He clarified the benefits and yields of all that and showed the *Ummah* the signs of the straight path— the associated beliefs, morals, and deeds. He also told of the ample reward awaiting the righteous in this life and the Hereafter, the punishment of transgressors.

The believers thus received this knowledge that originated from the noble Prophet directly and was delivered through the well-versed scholars of Islāmic sciences and those who have been rightly guided and foremost in faith. All the believers have thus attained a generous share of good and wisdom through that teaching, each to a different degree. This is the grace of Allāh. He bestows on whomever He wills, and to Allāh mighty grace belongs. This teaching took them from the darkness of falsehoods into the full light of the truth and lifted the fog of ignorance and vice. What a precious blessing of immeasurable value the believers can never be thankful for!



Refutation of the Disbelievers' Doubts about the Messenger

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَعَٰنَاةُ عَلَيْهِ قَوْمٌ
آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا﴾ وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا
فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا﴾

“Those who disbelieve say: “This (the Qur’ân) is nothing but a lie that he (Muḥammad) has invented, and others have helped him at it. They have produced an unjust wrong (thing) and a lie. And they say: “Tales of the ancients which he has written down, and they are dictated to him morning and afternoon. Say: “It (this Qur’ân) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.” [Sūrah Al-Furqān 25:4-6]

In these verses, Allāh, the Almighty mentions the falsities cast upon the Qurʾān by those who denied the Message of Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He presents that flimsy allegation that they and people know how false and groundless it is. They claimed that the Prophet forged the Qurʾān with the help of others. Allāh has answered this flagrant allegation. Their reckless audacity makes one wonder how they dared come up with such a false and forged claim. Those who accused the Prophet had long known his moral goodness and integrity. They knew that he, never before the Qurʾān, had ever traveled to seek knowledge from scholars. Rather, he grew up in an ignorant nation that went far astray and delivered to them a Glorious Book that the world has never known the like of. A book never reached such a peak in eloquence, elevated meanings, rich knowledge, precision, wisdom, and structure.

In the Qurʾān, Allāh challenges the near and far, individuals and groups, earlier and later people, to compose anything like it, just ten *Sūrah*s of it, or even just one *Sūrah*. He tells them they would be truthful if they could do this. That challenge was first posed to the Arabs of Quraish, who were first and foremost in language proficiency. Still, they failed to come up with anything like the Qurʾān or even close. Their helplessness and falsity of their claims were thus made clear to them and all others.

Any who attempted to imitate what the Messenger was sent with ended up with a ridiculous composition that was no more than a joke even to young boys, let alone scholars and intellectuals. Any allegation they cast upon the Qurʾān and the Messenger will soon be refuted upon the slightest amount of sound reflection.

﴿إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

“...falsehood is bound to pass away.” [Sūrah Al-Isrā’ 17:81]

They even dared claim: The book Muḥammad brought is no more than ancient fables from old books dictated to him morning and night! What blindness! Who in the heart of Makkah back then could have dictated such a Book to him? Was there even any book to be dictated at that time in Makkah and adjacent lands? Even if there was any, why didn't anyone other than Muḥammad copy from that book?

Since what they said was sheer nonsense and groundless injustice no one would be deceived by, they went desperately farther to try to prove it. They said Muḥammad used to sit with a Persian blacksmith in Makkah to learn from him! About this, Allāh says:

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ
إِلَيْهِ آعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

“And indeed, We know that they (polytheists and pagans) say: ‘It is only a human being who teaches him (Muḥammad).’ The tongue of the man they refer to is foreign, while this (the Qur’ān) is a clear Arabic tongue.”
[Sūrah An-Nahl 16:103]

This Arabic Book has incomparably reached the peak of clarity and eloquence.

There is no way to bring together two extremes. The man they allegedly taught him was of a foreign tongue and was never known as a reference in any branch of knowledge. The Book they defied, the Glorious Qur’ān, is a perfectly eloquent Scripture containing knowledge of the earliest and latest nations.

Such was the falsehood they dared spin and their blatant defiance, the notoriety of which has been exposed even to those who share their attitude. Those old enemies of the Messenger have left behind heirs

who have persisted in the defiance and denial of their ancestors, no matter what shocking lies and incessant stubbornness it costs them. The later enemies of the Prophet have known the self-evident voidness of the allegations cast by the earlier enemies, so they have rephrased them to look different and prevail. They claim— and what a brazen lie!— that Muḥammad learned that knowledge innately through solitary meditation of the sky, land, sun, moon, and stars. He reflected on them and held with them a private conversation with his heart. This enriched his imagination and produced that composition that he claimed to be Allāh's revelations sent to him with *Jibrīl*! They claimed that such imaginations were a natural encounter to people of minds and intellects!

Having seen the great impact of Islām on those who embrace it and how it reforms and refines nations who act upon it, when the bright light of Islām stunned them, they resorted to another philosophy: They claimed the Prophet (ﷺ) was a naturalist. A French atheist presented this forged statement and then passed it on to some later atheists. It is based on denying Allāh's existence and attributing everything to the work of nature. Everyone with a mind can see that this claim is even greater in falsehood and defiance than the earlier ancestors. The falsehood they spun after hundreds of years are more conspicuously audacious and insolent than the falsehood of the earlier disbelievers. Allāh has unveiled the falsehood of those dazzled into inventing such claims and strayed with their minds. The minds that generate such corrupt notions and false statements are the meanest of minds, and theirs are the most debased of opinions. The nullity of their claims is shown evidently through the clear signs they defy and the bright light they attempt to put out. This is why Allāh, the Almighty says:

﴿قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

“Say, ‘It (this Qur’ān) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth’...” [Sūrah Al-Furqān 25:6]

The Mighty and Great Lord, Whose knowledge encompasses all secrets, Who knows the conditions of His servants and their future, has sent down to them the right guidance. He has made His religion and Book a light and knowledge to always guide people.

All that the Messenger and the Qur’ān call for are undoubtedly truths that other facts cannot alter. They bring all that is good to people and can never be excelled, or even equaled, by any other system of laws or man-made doctrines:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

“...And who is better in judgment than Allāh for a people who have firm Faith?” [Sūrah Al-Mā'idah 5: 50]

Out of His ultimate knowledge and power, Allāh punishes those who dare invent such bare-faced lies about Allāh. Meanwhile, He supports with His aid and proofs those who defend His religion. When people see His clear signs in the world and in themselves, indicating that His religion is the ultimate truth and any other doctrine is false, the mindful of them knows the truthfulness of the Messenger. They realize that he is the most honest and trustworthy of all people. He was the keenest on offering them sincere advice, the deepest in the knowledge of Allāh and fear of Him, and the most devout person born. Allāh has given us enough signs and proof to see that His defying enemies are the most misguided, ignorant, and deceptive people at every time and place.

The stubborn defiance of the Messenger’s opponents drove them to contradict themselves and exhaust their minds to generate new lies, all

equally brazen and naïve. Some claimed the Messenger was a madman. Some claimed he was a sorcerer or a soothsayer. Some claimed he was under a spell. Others said, “Were he truthful, angels would come to support him,” “... Allāh would spare him the need to walk in markets and grant him gardens, streams, and wealth”, etc. These were no more than contradicting, frivolous statements not fit to convince anyone. This is why Allāh, the Almighty says, condemning the sheer nonsense of what they claim:

﴿أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝٤٨﴾

“See what examples they have put forward for you. So they have gone astray, and never can they find a way.” [Sūrah Al-Isrā’ 17:48]

These statements of the disbelievers Allāh mentions are themselves evidence for their falsehood and arrogance, even before refuting them through other evidence. The allegations of modern atheists, compared with those of the earlier disbelievers, prove to be even greater in ugliness, but Allāh will complete His light despite their opposition:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ۝٣٣﴾

“It is He Who has sent His Messenger (Muḥammad) with guidance and the religion of truth (Islām) to make it superior over all religions even though the *mushrikūn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh) hate (it).” [Sūrah At-Tawbah 9: 33]

The unique guidance the Messenger was sent with that covers all sorts of useful knowledge and shows people the path to ultimate prosperity

through true religion is indisputable evidence that He is truly the Messenger of Allāh. The Message he called for is the best refutation of the false statements of deniers, so praise is to Allāh, the Lord of the Worlds.



Muhammad (ﷺ)- The Model of High Morality and Unique Character

﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ
لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾
بِأَبْصَارِكُمُ الْمَقْتُونُ ﴿٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿٧﴾﴾

“*Nūn*. [These letters (*nūn*, etc.) are one of the miracles of the Qur’ān, and none but Allāh (Alone) knows their meanings] by the pen and what they (the angels) write (in the Records of men). You (O Muḥammad), by the Grace of your Lord, are not mad. And Verily, for you (O Muḥammad) will be an endless reward. And Verily, you (O Muḥammad) are on an exalted (standard of) character. You will see, and they will see, which of you is afflicted with madness. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.” [Sūrah Al-Qalam 68:1-7]

Allāh, the Exalted swears by pens. This refers to all kinds of pens that all kinds of knowledge and art are written with. The pen and whatever is written with it are great signs of Allāh. It is, therefore, worthy of the honor that Allāh swears by it to the innocence of his Prophet, Muḥammad (ﷺ), of the madness his opponents have ascribed to him. Allāh has cleared him of that accusation by declaring that his call was the outcome of His Lord's blessing and grace upon him. Allāh has endowed him with a perfect mind, sound judgment, and the most eloquent words that separate the truth from falsehoods. This is the only true happiness in the life of this world.

Then, Allāh declares that His Prophet will also attain eternal happiness in the Hereafter: **“And Verily, for you (O Muḥammad) will be an endless reward.”** His reward in the Hereafter will be uninterrupted but will be showered on him eternally. This is due to him the exemplary devoutness and high morals he has demonstrated in this life. This is why Allāh says after this: **“And Verily, you (O Muḥammad) are on an exalted (standard of) character.”** With his high morality, the Prophet (ﷺ) excelled over all humans, those earlier and later. His great morals originated, as Aisha (may Allāh be pleased with her) reported, from the Glorious Qurʾān, which is explained in Allāh's words:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).” [Sūrah Al-A'raf 7:199]

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

“And by the Mercy of Allāh you dealt with them gently. And had you been severe and harsh-hearted, they would have

broken away from about you...” [Sūrah Al-‘Imrān 3:159]

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

“Verily, there has come unto you a Messenger (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins so that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is) full of pity, kind, and merciful.” [Sūrah At-Tawba 9:128]

Several other verses testify to the high morality and unique character of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He was the first to act upon the verses that enjoin every merit and virtue. Of every merit and virtue, he attained the most perfect and elevated. He was the very model of high morality. He was gentle and friendly with people. He answered everyone who called him or asked for his help. He was kind to the distressed and needy and never turned them down, frustrated or empty-handed. When his Companions inclined to a matter, he assented to it so long as it did not involve sin. He only did with their consultations when he wanted to decide something. He encouraged those who did good and pardoned those who did wrong. He treated anyone who accompanied him in the best and most helpful manner. He would not frown or speak harshly to anyone. He would not stop at every slip or blunder of others but was ever so forbearing, gentle, and kind.

This being his elevated status, and those being the false statements said about him by his opponents, Allāh reassured him, saying: “You will

see, and they will see, which of you is afflicted with madness.” Indeed, everyone saw that he was the most rightly guided, perfect, diligent, and sincere in benefiting others and himself. Everyone did see that his opponents were the most profoundly misguided among people. They were the ones who deceived the servants of Allāh and led them astray. In all cases, it suffices that Allāh sees this plain truth, for He Alone will hold everyone accountable for their deeds, and: **“Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.”**

This verse also promises to guide and admonish those who go astray. It also shows Allāh’s wisdom in guiding only those who deserve to be guided, not those who defy His religion and reject His guidance.



SECTION THREE

The Obligation of Believing in the Hereafter

Faith in the Judgment Day

﴿وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ ٦٨ ﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾ ٦٩ ﴿وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾ ٧٠ ﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّارًا ۚ إِذَا جَاءُوهَا فَتُحِتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾ ٧١ ﴿قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَبِئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾ ٧٢ ﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُرَّارًا ۚ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ ۖ طِبْتُكُمْ فَاَدْخُلُوهَا خَالِدِينَ﴾ ٧٣ ﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدُهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ﴾ ٧٤ ﴿وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِن حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ٧٥ ﴿

"And the Trumpet will be blown, and all who are in the heavens and on the earth will swoon away, except him whom Allāh wills. Then it will be blown a second time, and behold, and they will be standing, looking on (waiting) And the ear. The shine with the light of its Lord (Allāh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full for what he did; He is Best Aware of what they do. And those who disbelieved will be driven to Hell in groups until, when they reach it, the gates will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!" It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant! And those who kept their duty to their Lord (*Al-Muttaqûn*) will be led to Paradise in groups, till, when they reach it, its gates will be opened (before their arrival for their reception), and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein. And they will say: "All the praises and thanks be to Allāh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers! And you will see the angels surrounding the Throne (of Allāh) from all around, glorifying the praises of their Lord (Allāh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be

to Allāh, the Lord of the ‘*Ālamīn* (mankind, jinn, and all that exists).” [Sūrah Az-Zumar 39:68-75]

One of the most fundamental tenets of the Islāmic faith is to believe in Judgment Day. It is belief in all that Allāh, and His Messenger have told about life after death. This includes the trial of the grave, its delight, its torment, the events of Judgment Day, and the depiction of Paradise, the Fire, and their dwellers.

Faith in Judgment Day involves believing categorically in all this. As for the trial, torment, and delight of the grave, they are proved in authentic and good hadiths reported from Allāh’s Messenger (ﷺ) through multiple sources of high reliability. The Qur’ān also refers to that in many verses. After the life in the grave, when the Almighty Sovereign wills to resurrect His servants for the gathering and reckoning, **“the Trumpet will be sounded.”** It is a great horn that only Allāh knows the description of, as stated in the well-known hadith on the Trumpet. This horn will be blown in a manner only Allāh knows so all creatures will swoon away, except those He spares. Then it will be blown another time for resurrection **“... and they will be on their feet ...”**, rising from their graves, in full forms, looking on the eternal life ahead of them, when they will be called to the reckoning for their good and evil deeds.

The obedient believers will rise in peace and security, hopeful of their Lord’s mercy and grace and rejoicing in His ample reward and forgiveness. They will be brought honored to the land of the gathering. Those given to sin will rise in fear and regret, invoking their destruction. They will shout:

﴿يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا﴾

“... Woe to us! Who has raised us up from our place of sleep...” [Sūrah Yā-Sīn 36:52]

It will avail them nothing, and they will be driven to the Fire, thirsty.

At that point, unprecedented events and horrors will occur. It is a Day that will make the hair of young children grow grey.

﴿يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

“The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.” [Sūrah Al-Hajj 22:2]

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۖ وَأُمُّهُ وَأَبِيهِ ۖ وَصَاحِبَتِهِ وَبَنِيهِ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۖ وَوُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ۖ صَاحِكَةٌ مُّسْتَبْشِرَةٌ ۖ وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۖ تَرْهَقُهَا قَتَرَةٌ ۚ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ﴾

“That Day shall a man flee from his own brother, and from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others. Some faces that Day will be beaming, laughing, rejoicing.

And other faces that Day will be dust-stained, Blackness will cover them: Such will be the Rejecters of Allāh, the doers of iniquity.” [Sūrah ‘Abasa 80:34-42]

﴿وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِّ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ۝١٥ الْمُلْكُ يَوْمَئِذٍ
الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ۝١٦﴾

“And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty) belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh - Islāmic monotheism).” [Sūrah Al-Furqān 25:25-26]

The sun will be folded up, and stars will be overthrown so that no lights will be seen. The earth “... will shine with the light of its Lord ...” when Allāh, the Almighty descends to judge His servants and hold them accountable for their deeds.



Description of the Believers Reckoning and their Life in Paradise with Unimaginable Delights

As for the believers, theirs will be an easy reckoning. Allāh will have them admit their sins, but then He will cover those sins from creatures and forgive them. He will multiply their righteous deeds and grant them His grace and bounty far greater than their deeds can earn them. They will be given their records of deeds in their right hands to honor them. Their faces will be shining white. Their scales of good deeds will be heavy. They will rejoice indescribably that they will say to their brethren and loved ones:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ يَقُولُ هَؤُلَاءِ أَقْرَبُ وَأَكْثَرُ ۖ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ۖ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَانِيَةٌ ۖ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۖ﴾

“Then as for him who will be given his Record in his right hand will say: ‘Here! Read my Record! Surely, I did believe that I shall meet my Account!’ So, he shall be in a life, well-pleasing, In a lofty Paradise, The fruits in bunches whereof

will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!" [Sūrah Al-Hāqqah 69:19-24]

They will be led to Paradise in throngs. According to their ranks and precedence, each will be with those similar to them in righteousness. Before that, in the land of the gathering, they will pass by the Lake Fount of their Prophet (صلى الله عليه وسلم) and drink from it so they never feel thirsty again. Then, they will pass by the Bridge over the Fire (*As-Ṣirāt*). Their speed will be based on their deeds. Some will take as long as a twinkling of an eye. Some will be as rapid as lightning. Some will pass it as fast as good horses and camels, as a person running, peering, or slower.

When the believers pass that Bridge, they will be stopped at a small bridge between Paradise and the Fire (*al-Qantara*). On it, they will settle injustices between them in their worldly life. When they have been purified, they will be permitted to enter Paradise. When they arrive at Paradise, its gates will be laid open, thanks to the intercession of Prophet Muḥammad (صلى الله عليه وسلم). Its keeper angels will receive them, greet them with the greeting of peace, and congratulate them on their deliverance from torment and attainment of eternal bliss.

They will be granted eternity in Paradise because of their goodness, so the angels will say to them: "... **Peace be upon you. You have been good ...**", your hearts have been good by sincerely embracing true faith. You have been good by demonstrating noble morals. You have been good by glorifying Allāh and praising Him with your tongue. You have been good by submitting your bodies and showing obedience and servitude to your Lord. Therefore, "... **Come in: you are here to stay.**"

When they enter it and see that Allāh has prepared for them what no eyes have seen, no ears have heard, and no hearts have imagined, they praise Allāh for having blessed them with faith and good deeds. They praise Him for fulfilling His promise to them, as told by His Messenger. They praise Him for granting them Paradise and for enjoying its blessings and pleasures as they like. They praise Him for the abundant delights of the eyes, hearts, souls, and bodies He grants them in it:

﴿عَلَى سُرُرٍ مَوْضُونَةٍ ۝ مَتَّكِينَ عَلَيْهَا مُتَقَابِلِينَ ۝ يُطُوفُ عَلَيْهِمْ
وَلَدَانٌ مُخَلَّدُونَ ۝ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ۝ لَا يُصَدَّعُونَ عَنْهَا
وَلَا يُزْفُونَ ۝ وَفَلَاحَةٌ مِمَّا يَخْيَرُونَ ۝ وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ۝ وَحُورٌ
عِينٌ ۝ كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ۝﴾

“(They will be) on thrones woven with gold and precious stones. Reclining thereon, face to face. Immortal boys will go around them (serving), with cups, jugs, and a glass of flowing wine, wherefrom they will get neither any aching of the head nor any intoxication, and with fruit that they may choose, and with the flesh of fowls that they desire. And (there will be) *hūr* (fair females) with wide, lovely eyes [as wives for *al-muttaqūn* (the pious)], like the preserved pearls.” [Sūrah Al-Wāqī‘ah 56:15-23]

They will have as wives extraordinarily pretty females with excellent morals. Allāh has granted them beauty both on the inside and the outside so that they will be pleasing to the souls and the eyes of their pious husbands.

Allāh will complete His blessings on them by being pleased with them ever after so He will never be displeased with them. It will be said to

them: "You will be forever youth and never get old. You will be forever healthy and never be sick. You will be forever happy and never be miserable. You will live forever and never die." They will have anything they wish, and even delights and blessings they never thought of or wished for. Above all this, they will have the ultimate joy of looking at the Face of Allāh, the Almighty, hearing Him speak, and rejoicing that they are close to Him and He is pleased with them. They will feel the delight of their love for, glorification of, and gratitude to Him when they see the abundant pleasures and perfect blessings. The continued, uninterrupted joy they will have there will increase their knowledge of their Lord and solace and comfort in closeness to Him. Blessed is Allāh, full of majesty and honor.



Description of the Disbelievers Reckoning and the Torment in the Hellfire

As for the disbelievers and wicked, Allāh will give them their due reckoning for their misdeeds and evils. He will blame them and disgrace them before all. They will be given their records of deeds in their left hands behind their backs. Their faces will be blackened. Their scales of good deeds will be light. They will be driven to the Fire thronged, hungry, thirsty, disturbed, and panicked. Each will be with those similar to them in evildoing. "When they arrive, its gates will open..." to their faces so that they will be stunned by its unbearable heat, and the greatest terror will strike them as they never felt before. Its keeper angels will reproach them for what they have done in their worldly life: "... 'Were you not sent your messengers to recite the revelations of your Lord to you and warn you that you would meet this Day?' and they will say, 'Yes indeed we were.'...." Yes, Allāh's Messengers have come to us. Yes, we have received admonition but only responded by mocking them and denying their Message. If we had gotten ears to listen or minds to think, we would not be here, but we rejected Allāh's revelations and disregarded all His signs and proofs:

﴿فَاَعْرِفُوا ذُنُوبَهُمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ١١﴾

“Then they will confess their sin, so away with the dwellers of the blazing Fire!” [Sūrah Al-Mulk 67:11]

What misery and suffering! They will be exposed to various types of torment. They will sometimes be tormented with blazing fire that will melt their skins and guts. When their skins have completely melted, they will be replaced by other skins so they taste torment repeatedly. Sometimes they will be tormented with excessive, bitter cold that will tear their flesh and break their bones. Sometimes they will be tormented by extreme hunger and thirst. When they shout out for help and rescue, they will be answered with a new torment that makes them forget what they suffered before it. They will be rescued with food that chokes. Their food will be the *Zaqqūm Tree*, a tree that springs out of the bottom of the Fire. It is bitter, stinky, and scorching. When it goes down their bellies, it will boil like scalding water.

﴿وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ﴾

“... And if they ask for help (relief, water), they will be granted water like boiling oil that will scald their faces....”
[Sūrah Al-Kahf 18:29]

When that water is brought before them, they would not want to drink from it despite their extreme thirst. They will be made to drink it, tearing their intestines when it reaches their bellies. They will continue forever to sway among various kinds of severe punishment. Not one hour will they take a break. They will have no hope of mercy or salvation. They will wish for death to get rid of their suffering, so they will call on *Mālik*, the Keeper of the Fire:

﴿وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾

“And they will cry: ‘O Mālik (Keeper of Hell)! Let your

Lord make an end of us.'..." [Sūrah Az-Zukhruf 43:77]

He will reply:

﴿قَالَ إِنَّكُمْ مَّا كُنْتُمْ﴾

"... Verily, you shall abide forever." [Sūrah Az-Zukhruf 43:77]

This is what you deserve due to your transgression. Blame no one but yourselves:

﴿لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ﴾

"Indeed We have brought the truth (Muḥammad with the Qur'ān) to you, but most of you have a hatred for the truth." [Sūrah Az-Zukhruf 43:78]

They will call the dwellers of Paradise to help them:

﴿أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ﴾

"...Pour on us some water or anything that Allāh has provided you with..." [Sūrah Al-A'rāf 7:50]

The dwellers of Paradise will only say to them:

﴿إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ﴾

"... Both (water and provision) Allāh has forbidden to the disbelievers." [Sūrah Al-A'rāf 7:50]

They will call on their Lord:

﴿قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا
 أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾﴾

“...‘Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrong-doers).”
 [Sūrah Al-Mu’minūn 23:106-107]

Allāh will say to them:

﴿أَخْسَوْا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾﴾

“...‘Remain you in it with ignominy! And speak you not to Me!’” [Sūrah Al-Mu’minūn 23:108]

They will despair of any relief, comfort, or salvation at that point. They will be certain that eternal torment is their inevitable destiny and incessant suffering. We ask Allāh for Paradise and any word or deed that leads to it, and we seek refuge with Him from the Fire and any word or deed that leads to it. Amen.



SECTION FOUR

The Obligation of Believing in Angels and Responding to their Deniers

Faith in Allāh's Angels

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿٢٠﴾﴾

“To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e., the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e., the angels) glorify His Praises night and day, (and) they never slacken (to do so).” [Sūrah Al-Anbiyā’ 21:19-20]

Believing in angels is one of the tenets of the Islāmic faith. One’s faith cannot be complete— even if one believes in Allāh, His Books, and His Messengers- unless one believes in His angels, too. Allāh has ascribed to angels the noblest of attributes. He has told them they have constant devoutness and a new dedication to Him. They have both great power and willingness to worship Allāh and obey Him. They glorify His praise day and night and never show reluctance to do never too proud to worship Allāh. Rather, they deem their servitude and worship of Him one of the greatest blessings Allāh has bestowed upon them and they never disobey Allāh and always do what He commands them to do.

This description shows their love for their Lord, their steadfastness

in turning to Him, their diligence in His worship, and their absolute abstention from disobeying Him. Angels have been the intermediaries between Allāh and His Messengers, especially *Jibrīl*, the best, greatest, most powerful, and highest in status before Allāh among all angels. He is:

﴿ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٌ ثَمَّ أَمِينٍ ﴿٢١﴾﴾

“Owner of power, (and high rank) with (Allāh), the Lord of the Throne, obeyed (by the angels in the heavens), and trustworthy.” [Sūrah At-Takwīr 81:20-21]

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾﴾

“And he (Muḥammad ﷺ) withholds not a knowledge of the Unseen.” [Sūrah At-Takwīr 81:24]

He is the Trustworthy *Rūḥ* (*spirit*) mentioned in Allāh’s words:

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ ﴿١٩٤﴾ لَتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٥﴾﴾

“And truly, this (the Qur’ān) is a revelation from the Lord of the ‘*ālamīn* (mankind, jinn and all that exists), which the Trustworthy Rūḥ [Jibrīl (Gabriel)] has brought down upon your heart (O Muḥammad) that you may be (one) of the warners.” [Sūrah Ash-Shu‘arā’ 26:192-194]

Not only in delivering Allāh’s revelations to His Prophets, but the angels are also intermediaries in implementing Allāh’s decrees. Allāh has described them as “those who arrange to do the Commands of their Lord.” Each group of angels is assigned a job that they accomplish

perfectly by the will of Allāh. Some are assigned to bring down rain and grow plants. Some are assigned to guard Allāh's servants from harm and danger. Some are assigned recordings of servants' deeds. Some are assigned to take the souls of mortals by death. Some are assigned to form the shapes of fetuses in their mothers' wombs and write down their fates and destinies. Some are assigned gatekeeping of Paradise and the Fire. Some carry the Throne. Some are around it glorifying the praise of their Lord, and many others as described in the Qur'ān and *Sunnah*.

Therefore, we are commanded to believe categorically in angels. Several Sūrahs of the Qur'ān mention angels and their attributes, so we must believe in all that. No one denies the existence of angels except heretics who deny the existence of Allāh. Even those who pretend to be Muslims deny the existence of angels and invent malicious interpretations of what Allāh and His Messenger have said about them. They claim that "angels" refers to the powers of goodness and the righteous attributes inherent in humans. Likewise, they claim that "devils" refers to the powers of evil in humans. They purposely distort the words of Allāh and His Messenger to ward off any suspicions, but they have only aggravated their evildoing by that distortion. Their interpretation, ill-purposed and flippant as it is, has been met with approval among those who think well of those heretics and have no profound knowledge of religion, even if they show reverence for it. Still, heretic philosophers have earned a greater status in their hearts than Allāh's Messengers, and what profound misguidance and injustice for one to hold such a doctrine. We seek refuge with Allāh from trials and temptations. Amen.

They have recklessly persisted in giving in to the statements of those ignorant heretics to the point of believing that false interpretation of angels. Some have gone so far as to allege that the angels did not really prostrate themselves to Adam, and "prostration" is used metaphorically to refer to Allāh's subjecting to human beings all

that is on earth, i.e., forces, metals, etc. They have thus denied a fundamentally established and proved by explicit news Allāh tells in the Qurʾān and His Messenger in the *Sunnah*. Besides denying what Allāh and His Messenger have told, they also claim that disbelievers, transgressors, those earlier, and those later of humans are all equal to Adam—عليه السلام. That is understood from their allegation that angels (forces and treasures of the earth) have prostrated themselves to all human beings, be they righteous or evil. How then do they explain people's saying on Judgment Day [when they beg Adam to intercede with Allāh for them]: "O Adam! Allāh has created you with His hand, breathed into you of His spirit, and made His angels prostrate themselves to you...."?

Any Muslim not affected by false doctrines would easily know at first sight the naivety of these distortions of the words of Allāh and His Messengers. Sadly, though, such nonsense is stated in books authored by people known to be scholars. But for this, we would not bother dealing with them.

Let us stop here on the fundamentals about the Oneness of Allāh, the sending of Messengers, the Day of Judgment, and recompense after the resurrection. Most of the Qurʾān is about proving these basic tenets, being fundamental, indispensable knowledge at all times and cases. Still, hopefully, the preceding is sufficient for its purpose, and Allāh knows best.



 SECTION FIVE

The Fruits of Abidance by These Glorious Fundamentals

Explanation of the Various Fruits of Faith

Know that one enjoys the fruits of true faith in this life and the Hereafter. Faith is the source of happiness in both lives, the rescue from evils, the relief of hardships, and the realization of hopes. Let us elaborate more on these fruits, for grasping the benefits of faith is a major motivation to attain it.

The most glorious fruit of faith is earning the good pleasure of Allāh. No one attains this status in this life and the Hereafter except through true faith. Allāh explicitly states this truth in several verses of the Qur'ān. When Allāh is pleased with His servant, He accepts their good deeds, no matter how few, multiplies them, and forgives their sins.

In the Hereafter, admission into Paradise is only for those who have attained true faith. These are the ones who will be saved from the Fire. The ultimate reward is for the believers solely, and they alone will be granted deliverance from all evils.

Another fruit of true faith is that Allāh, the Almighty protects the believers from the evils of this life and the Hereafter. He guards them against the plotting of wicked humans and jinn, this is why Allāh says about Satan:

﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

“Verily! He has no power over those who believe and put their trust only in their Lord (Allāh).” [Sūrah An-Naḥl

16:99]

When He mentions His rescue of Prophet Yūnus, Allāh says:

﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

“...thus, do We deliver the believers.” [Sūrah Al-Anbiya’ 21:88]

Allāh delivers the believers from distress and mishaps when they afflict them. Faith itself naturally discourages one from committing sins. When a believer sins, they are pardoned when they hasten to repent. Faith and sinning are two opposites in general. This is why Prophet Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said: “One who commits illegal sexual intercourse is not a believer while committing it...”. The hadith indicates that true faith prevents one from committing grave sins and obscenities. Allāh, the Almighty also says:

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصِرُونَ﴾

“Verily, those who are *Al-Muttaqūn* (the pious), when an evil thought comes to them from *Shaitān* (Satan), they remember (Allāh), and (indeed) they then see (aright).” [Sūrah Al-A’rāf 7:201]

Another fruit of true faith is that Allāh has promised His support to those steadfast in faith and enjoined that upon Himself. Whoever attains faith and complies with its prerequisites and fundamentals shall have Allāh’s support in this life and the Hereafter. Enemies of the believers defeat them only when they forsake the faith and abandon its obligations.

Also, Allāh grants knowledge of the truth and guidance to follow its path based on one's faith and fulfillment of the duties associated with it. Allāh, the Almighty says:

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ﴾

"Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace." [Sūrah Al-Mā'idah 5:16]

Seeking Allāh's pleasure— which represents the heart of sincere faith—is the essence of faith and the pillar it is based on. Allāh, the Almighty says:

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ﴾

"...And whoever believes in Allāh - He will guide his heart..." [Sūrah At-Taghābun 64:11]

If one seeks guidance in the true religion, Allāh guides them by granting them support and assistance to hold fast to patience at times of afflictions, for they know Allāh preordains afflictions, so they resign themselves to His decree.

Another fruit of true faith is knowledge, which entails more righteous deeds of the body and heart. A true believer continues to pursue useful knowledge and righteous deeds. The deeper their faith is, the more diligently they seek knowledge and righteousness, as Allāh, the Almighty says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

"Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not..." [Sūrah Al-Hujurāt 49:15]

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾﴾

“The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ān) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone).” [Sūrah Al-Anfāl 8:2]

﴿فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾﴾

“And whenever there comes down a Sūrah (chapter from the Qur’ān), some of them (hypocrites) say: “Which of you has had his Faith increased by it?” As for those who believe, it has increased their Faith, and they rejoice.” [Sūrah At-Tawbah 9:124]

Those who believe in Allāh, His perfection, majesty, loftiness, and glory, enjoy the firmest certainty and deepest sense of security. They have great reliance on Allāh, trust in His promise, hope in His mercy, and fear of His punishment. Among Allāh’s servants, they have the greatest reverence for Allāh and mindfulness of Him. They are the most truthful and most sincere to Him. True faith is the only means that purifies hearts.

True faith is the only thing that makes one sincere to Allāh, sincerely keen on His servants, and capable of offering them earnest advice in religion. A believer is driven by servitude to Allāh, keenness to draw close to Him, hopefulness to attain His reward, and fear of His punishment to fulfill their duties to Allāh and to the servants of Allāh.

Another fruit of true faith is acquiring integrity. Only high morals,

truthfulness, sincere advice, integrity, etc., set right any relationship or dealings among people. Who but true believers will commit themselves to this high morality?

True faith is also the greatest power by which to forbear difficulties, observe acts of worship constantly, and abstain from sins that the soul strongly urges one to commit.

Also, anyone in this must be afflicted by something of fear, hunger, and loss of wealth, lives, and fruits. In this case, they have only two choices. Some would feel discontented with fate and fail to hold fast to patience. For these, there shall be no good or reward and they shall be deserving of punishment. Discontentment and impatience would not relieve their distress or alleviate it even a little. Rather, it will only aggravate. As for forbearance not based on true faith, it provides very little solace and may soon vanish as well. True believers are the most capable of holding fast to patience and self-composure at hard times.

Also, true faith breeds in the heart a strong sense of reliance on Allāh. A believer certainly knows that everything is in the hand of Allāh. All matters happen by His preordainment. They know that if one relies on Allāh, Allāh is sufficient for them. Whoever relies on Him has relied on the All-Powerful, the Almighty, the Supreme. Besides breeding strong reliance on Allāh in the heart, true faith also urges one to act and do their best effort to achieve their desired outcomes. Reliance on Allāh does not mean sitting back and doing nothing. Rather, one must exhaust all possible means to achieve their ends. Some of these means are religious; namely, true faith, and some are worldly.

Worldly means are of two categories:

One category involves the means that are necessary for religion and help firm up one's faith. These belong to religious means, too. An example of this is working to boost the material and nonmaterial capabilities that empower the believers.

The other category involves means that are not originally meant to help with one's religion. Still, a believer's firm faith and eagerness to get close to Allāh urge them to proceed along any road that will get them there. With their sincere intention and sure knowledge of their Lord, a believer turns permissible acts and pleasures into acts of worship. They use them as means that help them attain goodness and withhold themselves from sinning. They devote whatever is in their hands to the purpose of fulfilling their mandatory as well as supererogatory duties to Allāh and His servants. With these people, permissible pleasures become recommended acts of worship due to their good intentions. Some of the believers truly devout to their Lord would associate even sleep with the intention of getting some rest to have power and energy to do deeds of righteousness. They would take medications with this intention, too. They would practice even permissible pleasures with the intention of dissuading themselves from impermissible ones. They may do this also with the intention of attracting those around them to acts of goodness and abstention from evil ones.

They may intend with their behavior to please those they live with and breathing some happiness into the hearts of the believers. No doubt, all these behaviors are demonstrations of true faith. Where these are the signs of true faith, Allāh says in several verses of His Book:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

“... and put your trust in Allāh if you are believers indeed.”

[Sūrah Al-Mā'idah 5:23]

Among the fruits of true faith is that it gives more courage to the courageous. Trust in Allāh, the Almighty and Most-Wise, and hoping for His reward increase one's readiness to dare perils and endure difficulties. Those who rely on Allāh, hope for His reward, and fear the loss of His good pleasure would attempt difficulties with a strong

heart. It increases a believer's courage also to have a firm knowledge of their Lord and of creatures. They know that Allāh is the One Who can bring harm or benefit, and grant or withhold blessings. None but Him can send good and ward off evil. He is the Self-Sufficient in every way, and He is more merciful to His servants than a mother is to her baby. He is the Most-Kind. Creatures are quite the opposite of all that. This knowledge is certainly a great motivation that unleashes one's courage and lets them fear none but Allāh and hope for nothing but His reward and mercy. It is enough to uproot from one's heart any fear of creatures or any hope for what they have or can give.

Also, faith is the greatest means that attaches one's heart to Allāh with regard to all their needs and ends in this life and the Hereafter. Firm faith is the strongest bond between one and his Lord and the richest source of happiness. Meanwhile, it sets the heart free from over-attachment to creatures. Attachment to the Creator rather than creatures is the way to a good, peaceful life, and it is also a sign of pure faith. Over-attachment to creatures, on the other hand, is the root of misery, distress, and regret, and it is sure to decrease one's faith.

No wonder that this quality follows from faith. One's attachment to Allāh depends on their firm or weak faith, truthfulness or pretense, and whether pure faith is really ingrained in their heart or is just a word they profess with the tongue.

Faith in Allāh also calls one for demonstrating good morals with all people regardless of their social status. Prophet Muḥammad (ﷺ) said: "The believers who have the most perfect faith are those who have the best morals." The essence of good morals is to forgive annoyances from people and meanwhile do them all types of good, through words, physical help, financial support, etc., as much as one can. Good morals involve treating people the way they love to be treated, unless it involves something forbidden, and to repay their annoyances by demonstrating goodness and kindness to them. True

faith is the only power capable of helping one do this:

﴿وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

“But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.”

[Sūrah Fuṣṣilat 41:35]

When one's faith is weakened, or when they deviate from the straight path, their morals and behaviors are affected in proportion to that decrease or deviation.

One of the most precious fruits of true faith is that it protects a believer from entering the Fire, just as it protects them from sinning in this life and from persisting if they commit a sin. As for a believer with imperfect faith, it protects them from staying eternally in the Fire, even if they enter it to get their punishment in proportion to their disobedience of Allāh. It has been proven by narrations reported through multiple sources of high reliability that whoever does even the weight of a mustard seed of the deeds associated with faith— after embracing sound belief in Allāh in their heart- shall be taken out of the Fire [after receiving their due punishment].

Another fruit of true faith is that it earns one a good name and character among people. They regard a true believer as an honest person whom they can entrust with their property, honor, and life, as a hadith says: “A believer is one whom people can entrust with their lives and property.” What can be a greater honor for one in this worldly life than earning a high status among people due to their true faith and integrity? What is better than being their trusted one whom they refer to for the disposition of their affairs and to earn this status for being devout to Allāh? This is one of the most obvious outcomes

of true faith.

A true believer also enjoys the delight of faith that warms their heart with peace and serenity. They feel the unique pleasure of serving their Lord and contentment of fulfilling their duties to Him and His servants, which is both the essence and outcome of true faith. Nothing of the transient pleasures of this life is comparable to the paradise in the heart of a believer. Their greater source of happiness is to fulfill the obligations of faith as well as its encouraged supererogatory acts. They feel the joy of hoping for and expecting the ample reward of their Lord, in this life and the Hereafter. Nothing is comparable to their happiness and contentment when they invest their time of life—which is their most precious treasure— in doing what gets them to eternal bliss. Their hearts sing praises of their Lord as they know His perfection and the endlessness of their grace and kindness. They sense His bounty in everything and enjoy love for Him and repentance to Him, for they are mindful of His perfect attributes and have already seen the manifestations of His generosity and mercy.

A believer basks in the sunshine and pleasure of their pure faith. True faith is the greatest solace in afflictions and fuel for worship. It is the strongest barrier that separates one from the disobedience of Allāh and the strongest urge to pursue whatever Allāh loves and gets one close to Him. Prophet Muḥammad (ﷺ) said: “None of you [truly] believes until his desires are consistent with that which I have brought.”



True Faith fulfills the Peak of Islām: Jihad

Also, faith is the only reason to fulfill the peak of Islām: *jihad*. It is to struggle for Allāh with yourself, your property, and your words. It is to fight the masters of disbelief with the sword and fight heretics, hypocrites, and deviant ones using strong evidence and indisputable proof. The stronger one's faith is, in terms of their knowledge, will, and perseverance, the brighter their fighting the cause of Allāh. Those sincere in faith exert their best efforts based on their conditions and statuses. For these, Allāh has prepared the most elevated ranks and amplest rewards. When one's faith grows weak, they become too reluctant to do what they can of calling for Allāh with their words, based on knowledge and evidence, enjoining what is right, and cautioning against or forbidding evil. Their readiness to fight with themselves and their physical powers also fades because they no longer want to do so. This is why Allāh, the Almighty says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

“Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and lives for the Cause of Allāh. Those! They are truthful.” [Sūrah Al-Hujurāt 49:15]

True faith urges those who embrace it to pursue this high status, the

status of the two highest ranks after Prophets: those foremost in faith who struggle in Allāh's cause with knowledge, evidence, teaching, and advice, and martyrs who have fought in Allāh's cause and were killed or died naturally. All this is the fruit of true faith and an essential manifestation of its trueness and perfection. Generally, all good one may reap in this life, and the Hereafter is an outcome of true faith. Doom and imperfection all follow from loss or decrease of faith; and from Allāh, we seek help and assistance.



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنَجْزِيَنَّهُمْ أَجْرًا كَثِيرًا
وَنُدْخِلُهُمْ قُلُوبًا مِّنْ رَّحْمَةٍ
مِّنَّا لِنُبَيِّنَ لَكُمْ
آيَاتِنَا وَلَعَلَّكُمْ تَعْقِلُونَ

 SECTION SIX

Interpretation of Verses Calling for Fulfillment of Duties to Allāh and Duties to Creatures

Fulfillment of Duties to Allāh

Allāh, the Exalted is He, says:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ (٣٦)

“Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *al-masākīn* (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.” [Sūrah An-Nisā’ 4:36]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغَنَّ عَنْكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا

قَوْلًا كَرِيمًا ﴿٢٣﴾

“And your Lord has decreed that you worship none but Him and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.” [Sūrah Al-Isrā’ 17:23]

The verses following the above verse no. 23 all state duties a Muslim should fulfill. This continues to the following verse:

﴿ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلَاقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾ ﴿٣٩﴾

“This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muḥammad ﷺ). And set not up with Allāh any other *ilāh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allāh’s Mercy).” [Sūrah Al-Isrā’ 17:39]

These glorious verses enjoin worshipping Allāh Alone with no partners and giving in to servitude to Him, which is the highest honor to a servant. They call for submitting to the commands of Allāh and avoidance of His prohibitions out of love for and humility toward Him. They submit to His ordinance out of sincerity to Him, turn to Him in all cases, and dedicate to Him all their apparent and hidden worship. The verses expressly forbid *shirk* (associating partners with Allāh). They forbid the major form of shirk, i.e. dedicating acts of

worship to other than Allāh, as well as the minor form of shirk, i.e. swearing by other than Allāh, showing off with one's worship, etc. The duty enjoined on all servants is to dedicate worship to Him Who possesses the ultimate perfection in every way and has control and power over all things and no partner in His creation or sovereignty.



Fulfillment of Duties to Parents

After ordaining fulfillment of servants' duties to Allāh, He ordains them to fulfill their duties to one another, starting with the closest and those who have the best claims to kindness. Thus, Allāh says: "... and that you be dutiful to your parents...". Do good to them through kind words, gentle treatment, obedience to them, spending money on them, and avoidance of disobeying them or demonstrating impiety to them. Dutifulness to parents also includes showing kindness to those they love and maintaining ties of kinship related to them. "... If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor."

Allāh says in the following verse:

﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا
كَمَا رَبَّيَانِي صَغِيرًا﴾

"And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was young.'" [Sūrah Al-Isrā' 17:24]

The verses ordain dutifulness to parents without specification, so the command includes everything that people regard as an act of goodness

or kindness to them. This varies from one time, place, or environment to another.

The verses also include forbiddance of the opposite of dutifulness, i.e. hurting parents or demonstrating undutiful behavior towards them, whether by words or actions. This involves neglect of some of the rights due to them by their children. Also, even if one does not hurt their parents, but does not do good to them either, this is undutifulness to them. One may think, "If I do the rights due to my father and mother and quit disobeying them, I am dutiful to them." No, but one has to do their best effort in showing kindness to them and being good and kind to them so they may be in the high status of those dutiful to their parents.

Allāh's words: "... as they did bring me up when I was young" refer to some of the reasons for obligating dutifulness to parents. One's father and mother join efforts to raise their children's bodies by nurturing them, clothing them, providing for them, and taking good care of them. They discipline their souls also by teaching, offering guidance, and obligating their children to commit themselves to obedience to Allāh and attaining good morals. From this, we also understand that one owes much to whoever bestows on them the great favor of raising them as a child. Those who have given you the care and attention you need, who have nourished your body, mind, and soul and disciplined you have the best claim to your gratitude and dutifulness. This is also one of the merits and rights of scholars who teach people and struggle in calling for Allāh. Their guidance of people to the way of Allāh may be far greater in this regard than that of the parents. This is the grace of Allāh He bestows on whomever He wills.



Fulfillment of Duties to Family Members

Allāh also mentions “kinsfolk”, which refers to the rights of family members. One should do good to them, be they close or distant relatives, and reach out to them to give them gifts or charity and do to them acts of kindness that please their hearts and make their life easy for them. By doing this, we thus maintain ties of kinship and attain reward from Allāh.

Showing Kindness and Care to Orphans

Allāh, the Most Merciful, also commands kindness and care to “orphans”. He enjoins on people to have mercy and lavish care and affection on the young ones who lost their fathers. Islām highly encourages orphan sponsorship. It commands us to offer them solace and condolences to heal their broken hearts, discipline them, and raise them in the best manner as we do our own children. It makes no difference whether an orphan is a boy or a girl, a relative or stranger.

Help the Masākīn

As for *al-masākīn*, they are the ones who do not have enough of the basic needs of themselves or those they provide for. Allāh, the Almighty commands us to help them, give them what is missing, and encourage others to do that, too. One should do in this regard whatever they can without bringing harm or need upon themselves.

Fulfillment of Duties to the Neighbors

Allāh also enjoins on us to do good to “the neighbor who is near of kin” and “the neighbor who is a stranger”. Islām assigns some rights to neighbors, be they Muslims or disbelievers, relatives or strangers. We are commanded to abstain from doing them any harm, forbear their annoyances, and do for them whatever good we can. No one has a right to prevent their neighbor from using their house walls or a nearby water source, so long as their neighbor does so in a way that does not harm them. Neighbors have a better claim to kindness and charity than anyone who is not a neighbor. The nearer a neighbor’s home is, the better the claim they have to these rights. Brothers and sisters, look after your neighbors. Show them kindness through a gift, charity, or a gentle word, and pray to Allāh for them. Draw closer to Allāh through kindness to your brethren to whom these rights are due.

Rights of the Companions

As for “the companion by your side”, some say it refers to a travel companion. Others say that means a man’s wife. A more general view is that it refers to any companion whosoever, whether in travel or one’s place of residence, which includes the other two views. One’s companion, only for being a Muslim, has a claim to their help with their worldly and religious matters. This includes giving them sincere advice, loyalty to them in distress and ease, and wishing for them what one wishes for himself. The closer a companion is to you, the better claim they have to these rights.

Show Kindness to Strangers

Allāh's words "the wayfarer" encompass any stranger outside their homeland, whether they are needy or not. Allāh has enjoined kindness to strangers, for it is quite probable they feel lonely or need help, and they have no access to the means available to them in their homelands. Therefore, we should help those in need among them and offer solace and condolences to those who are not through generosity, gifts, prayers, and offering them aid in their estrangement.

Rights of the Slaves and the Animals

   The verse then mentions: “and those (slaves) whom your right hands possess”. This interpretation confines the verse to slaves, but the meaning of the verse also includes the animals one possesses. They should be given what suffices them and never be assigned heavy work they have no power to do. Also, help them with their duties and discipline them in the manner that benefits them. A master who abides by these commands is praiseworthy for their submission to their Lord and modesty with His servants. For them are abundant rewards and high commendation.

Grave Consequence of the One who Neglects his Duties to Creatures

A master who neglects these duties has thus turned away from their Lord's ordinance and defied Him. These are the arrogant and conceited who are full of self-importance and contempt for others, even though they are the ones worthy of contempt.

This is why Allāh says at the end of the verse: "Verily, Allāh does not like such as are proud and boastful." Those who are morally depraved begrudge others the rights due to them and they even urge others—through their words and deeds alike—to be mean and selfish, too. Allāh says about them:

﴿وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

"... and hide what Allāh has bestowed upon them of His Bounties..." [Sūrah An-Nisā' 4:37]

They hide the knowledge that guides the straying and the ignorant to the right path. They also make falsehood dazzling to others to distract them from the truth. They begrudge both money and knowledge. They persist in bringing doom to themselves and in urging others to bring doom to themselves, too. These are the qualities of the

disbelievers, and this is why Allāh ends the verse with:

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝﴾

“...And We have prepared for the disbelievers a disgraceful torment.” [Sūrah An-Nisā’ 4:37]

Just as they take the truth lightly and arrogantly neglect their duties, Allāh will humiliate them by remaining in eternal and disgraceful torment.



Allāh's Warning against Unfavorable forms of Behavior

Allāh, the Almighty says also:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعَدَ
مَلُومًا مَّخْسُورًا﴾ (٢٩)

“And let not your hand be tied (like a miser) to your neck,
nor stretch it forth to its utmost reach (like a spendthrift),
so that you become blameworthy and in severe poverty.”
[Sūrah Al-Isrā’ 17:29]

This verse warns against two unfavorable forms of behavior: not spending money in the aspects where it should be spent, and spending too much money or spending it where it should not be spent. Spendthrifts are blameworthy, for anyone who has a mind knows that extravagance is against sound judgment. It is also against religion, for it is established in Islām that Allāh has made money a means of support for people. Just as withholding money where it should be spent is discouraged, so is the case with spending it frivolously, or spending too much or it rather than moderately. This is a waste of money and deviation in judgment and behavior, which is blameworthy in all

aspects of life just as sound judgment and behavior is praiseworthy and useful to its doer as well as others.

The natural outcome of this behavior is to end up “overwhelmed with regret”, for neither money nor praiseworthiness is left for one.



Manifestation of Allāh's kindness to His servants

This command to be generous with relatives and others is addressed to those who can afford to. Where one has nothing or scarcely anything, Allāh commands them instead:

﴿وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَبْغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا﴾

“And if you (O Muḥammad) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allāh will give me and I shall give you).”

[Sūrah Al-Isrā' 17:28]

If you have nothing to give them now, but hope Allāh will grant you of His bounty later, then at least just tell them a kind word. Promise them with gentleness that you will answer them later when you have the means to do so. Apologize politely for not being capable of helping at the present time. This will make them go away with their hearts at peace, pardoning you for not helping them and meanwhile hoping for Allāh's bounty, as Allāh, the Almighty also says:

﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى﴾

وَاللَّهُ غَفِيرٌ حَلِيمٌ ﴿٢٦٣﴾

“Kind words and forgiving of faults are better than *ṣadaqa* (charity) followed by injury. And Allāh is Rich (Free of all needs) and He is Most-Forbearing.”
[Sūrah Al-Baqarah 2:263]

This is a manifestation of Allāh’s kindness to His servants. He ordains them to expect mercy and provision from Him, for this expectancy is an act of worship. It is also a reason for gaining provision, for Allāh does to a servant what that servant thinks He will. Also, the kind promise to answer their needs when they can afford to is an act of worship to those who give the promise, for one is rewarded just for the intention to do good. This is why one should do as many acts of charity as they can and hold a firm intention to do in the future—when they are able to—what they cannot do at present. Allāh rewards His servant for this intention, and He may well bestow on them what they hope for because of that intention.

Allāh’s words: “and you are awaiting a mercy from your Lord for which you hope” urge us to attach our hearts to Allāh, hope for His bounty and grace, and quit attachment to or reliance on creatures. Those Allāh guides to what is best are those whose hearts are attached to Allāh Alone, whether they have plenty or nothing. They are always grateful to Allāh and glorify His praise. They never forget or disdain His blessings on them. In the case of loss or poverty, they resign themselves patiently to Allāh’s decree and meanwhile hope for His bounty, grace, and mercy. This is one of the greatest deeds of the heart that draws a servant close to their Lord, the Knower of the Unseen.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾

“And kill not your children for fear of poverty...” [Sūrah

Al-Isrā' 17:31]

Allāh is more merciful to His servants than a mother to her child. He forbids parents to commit this horrendous crime of killing their children for fear of poverty. It is not just a case of murder— a grave sin, even one of the gravest, as it is. Rather, it is a shocking kind of murder, being totally at variance with the natural love parents have for their children. It is also an act of mistrust in Allāh, the Lord of the Worlds, and flagrant ignorance and misguidance. They believe their children's existence will cause to straighten their provisions, even though Allāh has guaranteed provisions for every creature.

Compare this detestable behavior to the morals of foremost believers. The larger their families become, the more hopeful they are in Allāh's grace and bounty and the greater their trust in Him is. They earn their bread with hearts and minds at peace. They thank their Lord for making them the cause of providing for their families. They praise Allāh for enabling them to earn their bread. They hope for His reward and testify to the bounty and grace He bestows on them. Prophet Muḥammad (ﷺ) said: "Are you granted victory and provisions except through the invocations and imploring of Allāh by the weak among you?"



Forbiddance of Unlawful Intercourse

Then, Allāh says:

﴿وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ۝٣٢﴾

“And come not near to unlawful sex. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him).” [Sūrah Al-Isrā’ 17:32]

Forbiddance of unlawful intercourse includes also the forbiddance of anything that leads to it or tempts one into committing it. This is like unlawful looking (e.g. a man gazing at a woman), being alone with a woman that is marriageable to him, speaking to someone one fears will stir their desire, etc. Allāh ascribes the ugliest descriptions, such as a *fāhisha*, a heinous crime denounced both by religion and sound natural disposition. It is a great violation of Allāh’s ordinance, undermining women and dragging them into depravity; and a dire confusion of family lineages. It is a physical and moral injury to her family, husband, and whoever is related to her. This is only to name a few.

Ordinance to give full measure and weigh goods with the true and straight balance

Allāh, the Exalted is He, also ordains us to give full measure and weigh goods with the true and straight balance. He forbids deception, cheating, dishonest concealment, or deliberately causing loss to others. He enjoins on us to be committed to justice and integrity in all our dealings with others, for this is the way to set right religion and worldly affairs. Allāh says in the end of the ayah:

﴿ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٣٥﴾

“... that is better and fairer in the end.” [Sūrah Al-Isrā’ 17:35]

This is better at present and will bring better outcomes in the end. Truthfulness and integrity will spare one unwelcome consequence and Allāh will shower His blessing on their transactions.

Allāh then says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۝﴾

“And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge...” [Sūrah Al-Isrā’ 17:36]



Organs are held Accountable for what they Do

Do not speak, act, or give witness concerning something you have no knowledge of, but verify before speaking or acting. Carefulness and verification are signs of sound judgment and a strong mind and means to clear obscurity and unveil truths. They help one decide whether it is right and better to act or remain passive, for anyone who verifies matters before acting takes the chance to reflect and consult. Reflection and consultation are among the most effective in making sound decisions and avoiding sad outcomes and regret caused by rashness. This is why Allāh says in the latter part of the verse:

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ۖ﴾

“...ears, eyes, and heart, you will be questioned about all these.” [Sūrah Al-Isrā’ 17:36]

Everyone will inevitably be held accountable for what they do with these organs. They will be questioned whether they used them in things that please Allāh and draw them close to Him, or wasted them in sinning and disobedience of Allāh. Let every servant of Allāh guard themselves against sins and evils so as to prepare their answer for when they are questioned. Whoever uses those blessings in worship of Allāh has thus made the best use of them, which will bring its welcome fruits now and in the Hereafter. Otherwise, these blessings will turn into

curses and lead one to their doom and painful torment.

Allāh says:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

“And walk not on the earth with conceit and arrogance...”

[Sūrah Al-Isrā’ 17:37]

Do not be too proud to accept the truth, and do not act proudly with people. Arrogance is one of the meanest of morals. A conceited person is that important only in their imagination, but people would never hold in high esteem those who have improper pride. Rather, Allāh does not like them, nor do His servants. Their conceit earns them nothing but contempt and hatred. What they get is quite the opposite of what they want by demonstrating this evil behavior. Among the greatest losses incurred by the conceited is what the Prophet (صلى الله عليه وسلم) said in the hadith: “Whoever has the weight of a mustard seed of arrogance in their heart shall not enter Paradise.” The Fire is the evil abode of the arrogant, and the signs of the arrogant are their derision of people and defiance of truths. The sublime commandments in the above verses are part of the ultimate wisdom Allāh has revealed to His Messenger. They constitute some of the beautiful aspects of this religion, the religion of wisdom that means showing right from wrong and acting upon this knowledge in everything.

Elucidation of the Servitude to Allāh

Another example of verses enjoining a Muslim's duties to Allāh and His servants are those starting with the following verse to the end of the Sūrah:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا﴾

“And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.” [Sūrah Al-Furqān 25:63]

Servitude to Allāh is of two kinds. The first kind is servitude to Allāh's Lordship and sovereignty. All creatures, believers or disbelievers, share this servitude, for they are all slaves of Allāh living under His power and control. They are all sustained and have their affairs disposed of under and because of His Lordship. The second kind is servitude to His Divinity and mercy, and this is only for His Prophets and devout servants. This is the kind of servitude referred to in the verse. This is why Allāh mentions the name of these of His servants associated with His name “the Lord of Mercy”. This indicates that they have attained this status of servitude thanks to His mercy and bounty.

Description of the Unique Qualities of the Believers

He mentions their qualities in the context of the verses, the best of qualities, and states that these qualities are manifestations of this special kind of servitude and lead one to eternal happiness and prosperity. Allāh says they “walk humbly on the earth”. They humble themselves before Allāh and before people, so they combine dignity and serenity with humbleness. Also, “... when the foolish address them, reply, ‘Peace’”, i.e. they speak in a way that involves no sin and do not answer them with similar foolishness. Allāh here praises them for their poise, forbearance, forgiveness of the foolish, and answering hurt with kindness.

﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا﴾

“And those who spend the night in worship of their Lord, prostrate and standing.” [Sūrah Al-Furqān 25:64]

They observe night Prayer a lot, sincere to their Lord and imploring Him with submission and solemnity. Allāh describes them in this verse:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

“Their sides forsake their beds, to invoke their Lord in fear and hope, ...” [Sūrah As-Sajdah 32:16]

The verses continue to describe the qualities of true believers:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ﴾

“And those who say: ‘Our Lord! Avert from us the torment of Hell’...” [Sūrah Al-Furqān 25:65]

O Allāh, save us from the torment of the Fire by protecting us from the way that leads to it and forgiving our deeds that we deserve to be punished for.

They implore:

﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

“...Verily its torment is ever an inseparable, permanent punishment.” [Sūrah Al-Furqān 25:65]

There is no way out for those who abide in the Fire.

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

“Evil indeed it (Hell) is as an abode and as a place to rest in.” [Sūrah Al-Furqān 25:66]

This is how they implore the mercy and forgiveness of their Lord and show their absolute need for Him. They pray that they have no power to endure the punishment of their Lord, and meanwhile remember His bounty on them when He spares them that torment. The severer a hardship is, the more deeply thankful one feels when saved from it.

Allāh then says:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

“And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).” [Sūrah Al-Furqān 25:67]

When they spend money where it is obligatory or encouraged, they neither spend too much, which shows weakness of judgment nor do they begrudge others their rightful shares of spending. They “hold a medium way”; they spend their money prudently so as to help with people’s lives. They give *Zakat*, when due, to its lawful recipients. They pay their due expiations and provide for those Allāh commands them to provide for. They expand their spending to include the poor and needy and charitable projects. They spend on necessities and luxuries and observe obligatory and supererogatory financial worship without harming themselves or others. This conduct bears testimony to their thrift, sound judgment, and prudence.

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾

“And they who do not call upon another god with Allāh...”
[Sūrah Al-Furqān 25:68]

They do not call upon them either by way of asking for something or by way of worship. They worship Allāh sincerely and worship none but Him Alone. They turn to Him and turn away from any besides Him.

They neither do the foregoing,

﴿وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾

“...nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...” [Sūrah Al-Furqān 25:68]

Allāh has forbidden killing a Muslim or a disbeliever with whom you have made a covenant except in the pursuit of justice, like a death sentence to a murderer, stoning a married person who has committed adultery, and execution of an apostate. They do not practice sex except in lawful marriage.

﴿وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

“...and whoever does this shall receive the punishment.”

[Sūrah Al-Furqān 25:68]

Whoever commits the grave sins forbidden in the verse, i.e. associating partners with Allāh, killing a soul Allāh has forbidden, and unlawful sex, shall get their due:

﴿يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا﴾

“Their torment will be doubled on the Day of Resurrection, and they will remain in torment, disgraced.” [Sūrah Al-Furqān 25:69]

The admonition of eternity in the Fire to those who commit all or some of those three sins is stated in the Qur’ān and *Sunnah* and by consensus of scholars. That is because all three are some of the gravest sins. As for eternity in the Fire of a murderer or one who commits unlawful sex while they are believers, this is stated by way of severe admonition. Still, it is proved from several verses in the Qur’ān and hadiths transmitted through multiple sources of high reliability that no believer will abide eternally in the Fire. They receive their punishment in it proportional to their sins, then are taken out of it, for sound faith in Allāh protects them. Even one who has done the weight of a seed of the acts associated with faith shall be taken out of the Fire, as illustrated earlier.

Allāh mentions those three sins because they are the gravest of the major sins and the corruption they cause is vast. Associating partners with Allāh destroys religion altogether. Murder destroys lives, and sex outside matrimony destroys honor and family lineages. However, there is an exception:

﴿إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾

“Except those who repent and believe (in Islāmic monotheism), and do righteous deeds...” [Sūrah Al-Furqān 25:70]

The exception is for those who give up their sin at once, regret committing it, and take a firm decision not to return to it. It is for those who embrace faith that enjoins fulfillment of obligations and avoidance of prohibitions and who do righteous deeds.

﴿فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾

“...for those, Allāh will change their sins into good deeds...” [Sūrah Al-Furqān 25:70]

Allāh guides them to righteousness. Their words and deeds that were inclined to evil are turned into good words and deeds. Their faith replaces their polytheism and their worship replaces their disobedience. The very sins they had done before are replaced by good deeds written in their records, the sins they repented from and followed by worship and obedience, as the verse apparently tells. In the interpretation of this verse, some exegetes mentioned the hadith of the man whom Allāh has made to admit his sins then replaced each sin by a good deed, etc.

Allāh ends the verse with:

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

"...and Allāh is Oft-Forgiving, Most Merciful." [Sūrah Al-Furqān 25:70]

He forgives all one's past sins once they repent. He is Most Merciful to His servants; He calls them for repentance when they have defied Him with outrageous sins; then, He helps them repent; then, He accepts their repentance:

﴿وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا﴾

"And whosoever repents and does righteous good deeds; then verily, he repents towards Allāh with true repentance." [Sūrah Al-Furqān 25:71]

This means: Let whoever repents and does righteous deeds know that their repentance is perfect and accepted, for they have thus returned to the path leading to Allāh. This is the path to success and prosperity, so let them repent sincerely to Allāh and purely to please Him, not for any other purposes.

This verse is meant to urge people to observe repentance as they should, in the best and most perfect way, so they reap its precious fruits.

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾

"And those who do not bear witness to falsehood..." [Sūrah Al-Furqān 25:72]

The servants of the Most Merciful do not witness gatherings that involve unlawful words or deeds. They avoid gatherings where, for example, the verses of Allāh are spoken of with falsehood. They

avoid gatherings where people are arguing contentiously, backbiting someone or gossiping, insulting, libeling, or mocking one another, drinking intoxicants, or singing unlawful songs (i.e. involving music or forbidden words). They avoid places where men are using silk linens or fabrics, where there are statues, etc. Those who are careful not to witness falsehood must be even more careful not to commit it themselves. Falsehood also involves the grave sin of giving false testimony or forged statement.

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۖ﴾

“...and if they pass by some evil play or evil talk, they pass by it with dignity.” [Sūrah Al-Furqān 25:72]

If they pass by people who are engaged in useless or frivolous conversations, they transcend joining them since they deem it at variance with noble morals.

Allāh’s words: “if they pass by...” indicate that they do not deliberately go to such gatherings or intend to listen to falsehood, but that happens by chance, so they transcend joining in it.

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۖ﴾

“And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.” [Sūrah Al-Furqān 25:73]

The servants of the Most Merciful are those who, when they are reminded of the signs and revelations of Allāh, do not turn away from them or refuse to listen and reflect, like those who do not believe in them. The reaction of those righteous servants, when they listen to the

revelations of Allāh, is as He describes in the following verse:

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا
بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾﴾

“Only those believe in Our *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.” [Sūrah As-Sajdah 32:15]

They respond by acceptance of Allāh’s verses, showing their desperate need for their guidance, and total submission to Allāh’s ordinance in them. They listen carefully and reflect deeply, so their faith and certainty are firmed up. They rejoice in the blessing of their Lord and become more eager and devoted, for they are aware that Allāh’s revelations and messages are the greatest blessings He has bestowed on them.

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْ لَنَا لِمَتَّقِينَ إِمَامًا ﴿٧٤﴾﴾

“And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *muttaqūn* (the pious).” [Sūrah Al-Furqān 25:74]

Another interpretation of the original word in the verse, *azwājina*, says it refers to spouses as well as one’s friends. The servants of Allāh invoke Him to please them with their families and companions. Seeing their sublime qualities, we know these servants have a unique

determination to attain the highest status. From this, we understand that what they wish and pray for their offspring is that they become righteous. The righteousness of offspring is reflected positively on themselves, their parents, and the entire Muslim *Ummah*. The influence of their righteousness extends to those around them and then prevails to others as well.

Their aspirations do not stop there, but they hope to attain the highest status of those foremost in faith and most perfect among Allāh's servants. They hope to be leaders and *imams*, a role model to the pious in their words and deeds and a trusted source of authentic Islāmic knowledge that people seek for inquiry about religious matters. It is established that praying for something includes praying to attain the means that lead to it. This status, leadership of the pious, cannot be attained except through patience and certainty.

Allāh, the Almighty says:

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا
وَكَانُوا يَآيِتِنَا يُوقِنُونَ ﴿٢٤﴾﴾

“And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.).” [Sūrah As-Sajdah 32:24]

This invocation, therefore, involves asking Allāh for the patience to obey Him constantly, refrain from disobeying Him, and resign oneself to His painful fates. It involves asking Him to grant profound knowledge that helps one attain firm faith and certainty, which is the most abundant good and greatest blessing.

Whereas their aspirations are high and their deeds righteous, Allāh has

made their reward of the same kind of their work:

﴿أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا
نَحِيَّةً وَسَلَامًا﴾

“Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.”

[Sūrah Al-Furqān 25:75]

For them are abodes full of delight both to the senses and to the soul, as a reward for their patience with worship. They shall be met with greetings from their Lord, His honored angels, and from one another. They will be forever saved from all distresses and annoyances.

So, this is how Allāh describes His pious servants in the above verses: They are characterized by dignity and serenity. They humble themselves before Allāh and before His servants. They are polite, forbearing, and gentle. They turn away from the foolish, pardon them, and answer their foolishness with kindness and forbearance. They observe night Prayers sincerely to Allāh. They fear the Fire and implore Allāh to save them from it. They spend money on obligatory and supererogatory aspects. They are neither extravagant nor niggardly. They spend wisely in aspects where people waste money, and they are even more so in other aspects of spending. Allāh also describes them to be pure and safe from major and outrageous sins and to repent immediately if they commit any.

They worship Allāh sincerely, Alone with no partners. They refrain from attending gatherings involving sins, disobedience of Allāh, and evil words or deeds, and they abstain from committing any of this themselves. They guard themselves against being contaminated by frivolity or nonsensical conversations. This testifies to their sublime

moral characters, for only these are capable of transcending every vice or mischief. They receive the revelations of Allāh with acceptance and submission. They ponder their meanings and persevere to act upon their rulings. They implore their Lord with the most perfect of prayers that benefit them, their close relations, and the Muslim *Ummah* at large. They ask Allāh to grant righteousness to their spouses, offspring, and companions, which necessarily entails keenness on teaching them and offering them sincere advice; whoever aspires earnestly to something and implores Allāh to attain it must exhaust all possible means that get them there, relying on their Lord to make this easy for them. They also pray to Allāh to grant them the highest status possible for them to attain; namely, being a role model to the pious and among the foremost believers.

What sublime qualities, high aspirations, and noble ends! How pure these souls are! Allāh has bestowed His generosity and grace on them, which gets them to the highest statuses. Praise is due to Allāh from all His servants, for He has clarified to them the noble attributes of the righteous, urged them to reach for them, and helped those who struggle to attain them. Only Allāh paves the way for those who seek His good pleasure, and only from Him all success comes.



Taking Forgiveness and Enjoining Good Conduct

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them).” [Sūrah Al-A’rāf 7:199]

This glorious verse is inclusive of all the meanings of high morality. It guides servants of Allāh to the best way to treat people. He ordains them to “take what is given freely”, to accept what people can give without difficulty and not to overburden them with things beyond their capabilities. They should show gratitude to others for whatever they demonstrate of good deeds, kind words, good morals, or the slightest act of charity they do. Meanwhile, they should pardon others’ negligence and disregard their imperfections and failures. We should never act proudly or harshly with anyone because of their young age, lack of wisdom, poverty, or the like. Rather, Allāh enjoins us to treat everyone with gentleness, consider the situation, and do what gives relief and joy to others [unless it involves sin]. He commands us to show respect to those older and mercy to those younger, and compliment those equal to us.

Allāh’s words: “enjoin what is good” encompasses all good words,

deeds, and morals done to others, be they close or distant. Let what others receive from you be all patient teaching of religious or useful worldly knowledge, gentle, sincere advice, or urging them to obey Allāh. Call others for maintaining their family ties, show dutifulness to their fathers and mothers, mend people's disputes, offer a good opinion, and help one another in virtue and righteousness. Call them for forbidding and cautioning against evils, guiding to what is best in religious and worldly matters, and warning from what is worst.

Since the servants of Allāh, in acting upon these commands, must face annoyances and hurt from the foolish, Allāh ends the verse by commanding them to turn away from the foolish. We should not respond to them with equal foolishness. Rather, if anyone hurts you with a word or deed, pardon them. If someone deprives you of something you need, do not deprive them of what they need. If someone severs their relationship with you, you maintain your relationship with them. If someone does you an injustice, and you get the chance to repay them, be just to them. This is the way to win the amplest reward from Allāh. This is how to have your heart filled with serenity and peace and protect yourself from the harm of the foolish. This is how to turn enemies into friends and attain the highest share of morality and honor. Allāh, the Exalted is He, says:

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي
يَبْغُكَ وَيَبْغُكَ عَدَاوَةً كَأَنَّهٗ وَلِيٌّ حَمِيمٌ ﴿٣١﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا
وَمَا يُلْقَاهَا إِلَّا دُحُوظٌ عَظِيمٌ ﴿٣٢﴾﴾

“... The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though

he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.” [Sūrah Fuṣṣilat 41:34-35]

Let us stop here, for, hopefully, the above verses contain ample guidance, healing, and all that is good for those who seek it.



 SECTION SEVEN

The Various Legal Rulings Pertaining to the Prayers and Their Associated Meanings

Description of Five Daily Prayers and their Specific Timing and Rulings

﴿أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ ٧٨ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

“Perform *As-Salât (Iqamât-as-Salât)* from mid-day till the darkness of the night (i.e. the Zuhr, ‘Asr, Maghrib and ‘Ishâ’ prayers), and recite the Qur’ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur’ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).” [Sûrah Al-Isrâ’ 17:78-79]

Allâh has enjoined His servants in several verses of the Qur’ân to observe Five Daily Prayers mandatory at specific times of the day and night. He commands us to perform the Prayers as perfectly as we can, both its physical prerequisites and pillars and its inner associative state of submission and solemnity. He has made it one of the greatest rituals and most obvious qualities of His religion.

In the above verses, there is something special not stated in other verses enjoining the Prayers. Allāh mentions the specific times when they are due. When the sun starts to go past its zenith, this is the appointed time of the Noon Prayer (*Az-Zuhr*). Towards the end of this stage—of the sun going far past its zenith—this is the time of the Midday Prayer (*Al-ʿAṣr*). When “the darkness of the night” starts, at dusk, this is the time appointed for the Sunset Prayer (*Al-Maghrib*), and when darkness prevails, this is the time of the Evening Prayer (*Al-Ishāʾ*). The “Qurʾān at dawn” refers to the Dawn Prayer (*al-Fajr*). It is referred to using the word “Qurʾān” because it is encouraged to prolong Qurʾān recitation in it. Also, Qurʾān recitation in the Dawn Prayer has the additional merit that it is witnessed by the angels of the day and the angels of the night.

This verse has several unique characteristics:

It expressly states the times of the Five Daily Prayers, which are not stated in any other verse of the Qurʾān. They are only referred to in the following verse, but not so expressly detailed:

﴿فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾

“So, glorify Allāh [above all that (evil) they associate with Him (O believers)] when you come up to the evening [i.e. offer the (*Maghrib*) Sunset and (*Ishāʾ*) Night Prayers], and when you enter the morning [i.e. offer the (*Fajr*) Morning Prayer].” [Sūrah Ar-Rūm 30:17]

We also understand from the verse that the Prayers commanded in it are all mandatory, for the command is strictly associated with specific times as well as specific supererogatory Prayers one may observe along with them.

We learn from the verse that the appointed times constitute a

prerequisite of validity and a reason for obligation of the Prayers. Prophet Muḥammad (ﷺ) is our source of knowledge of the times and manner of observing the Prayers, the number of *rak'ahs*, and all the pillars, supererogatory acts, and movements of the Prayers.

The verse also indicates that the *Zuhr* and *'Aṣr* Prayers can be joined together at the time of either where there is a juristic excuse permitting this, and so is the case with the *Maghrib* and *'Ishā'* Prayers. Normally, each Prayer has a specific appointed time, but Allāh has permitted joining the stated Prayers together for those who have juristically valid excuses.

The verse also indicates the special merit of the Dawn Prayer and desirability of prolonging Qur'ān recitation in it. Also, referring to the Prayer with the word "Qur'ān" is evidence that Qur'ān recitation is obligatory in the Prayers. When an act of worship is referred to with some part of it, this testifies both to the special merit of this part and to its being a mandatory part of the act of worship. In several verses of the Qur'ān, Allāh refers to the Prayers with "Qur'ān recitation", "bowing (*rukū'*)", "prostration (*sujūd*)", and standing, which are all basic Prayer pillars.

In the verse, Allāh commands His Messenger to recite the Qur'ān in night Prayer, other than the Five daily Prayers, so that Allāh may elevate his status even more. For any other Muslim, voluntary night Prayer is a cause for the expiation of sins.

This may also mean: The Five Daily Prayers are mandatory for you, O Prophet, and all the believers, yet the night Prayer is mandatory for you alone due to your honorable status before Allāh. He has assigned you a greater mission than any of the believers and helped you accomplish it as best as can be to amplify your reward, O Prophet, and elevate your status. This highly praised status is that of the Great Intercession, a status praised by those earlier and those later. On Judgment Day,

people will solicit the most notable Prophets to intercede for them with Allāh: Adam, Nūḥ, Ibrahim, Mūsa, and ʿĪsa (peace be upon them). They will all declare they are not up to it. Finally, people will seek the master of all the children of Adam to intercede for them so Allāh will relieve them of the distress of the gathering on Judgment Day and its horrors and judge between them. Allāh will grant him that. He will permit him to attain this elevated status that the earlier and later of humans will wish to emulate. By the will and grace of Allāh, Prophet Muḥammad will bestow this favor on all creatures. May Allāh send endless peace and blessings upon him. May Allāh grant us a share of his intercession and help us attain the virtues that get us there; namely, worshiping Allāh sincerely following the guidance and teaching in our words and deeds. Amen.

﴿وَلِكُلِّ وِجْهَةٍ هُومُؤَلِّهَاتٌ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ
بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“For every nation there is a direction to which they face (in their prayers). So, hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.” [Sūrah Al-Baqarah 2:148]

Allāh commands His Messenger and all the believers to face the direction of His Sacred House (the Holy Mosque of Makkah) in their Prayers. Then, He tells them that the people of each religion had their own direction of Prayers. This is for us to understand that it is not about the directions, for these differ from one juristic code to another based on the time and place and may be abrogated and changed. What matters is absolute submission to Allāh and seeking to please Him and draw closer to Him however He commands.

This is the key to happiness and the proof of devoutness. This is the quality that the absence of brings on loss in this life and the Hereafter, and attainment of is the way of ultimate success. This is established in all the messages of the Prophets. This is the end for which Allāh has created His servants and sent down to them His ordinances.



Allāh's call to Hasten to do Acts of Worship

Using the word “hasten” has a greater impact and adds more emphasis than “do”. Hastening to do acts of worship means doing them, perfecting them, hurrying to observe them, and accomplishing them as best as one can. Those who hasten to do righteous deeds in this life will hasten to Paradise in the Hereafter before all else. These are the believers who attain the highest statuses. Allāh’s words “all that is good” encompass all mandatory and supererogatory acts of worship, whether Prayers, Fasting, Poor Dues (*Zakat*), charity, Pilgrimage to Makkah (*hajj*), minor Pilgrimage (*‘Umrah*), fighting in the cause of Allāh, and any good one a believer does to themselves or others.

The above verse calls for doing all that makes these acts of worship perfect, which includes basic pillars, obligations, prerequisites, and encouraged acts of these worships, both physical and spiritual. This is like hastening to perform the Prayers at the beginning of their appointed times, or observing voluntary worships that compensate for any imperfection in mandatory ones. Other examples include discharge of responsibilities and duties, or performing the decencies associated with acts of worship. What an all-inclusive, invaluable verse!

The greatest motivation that urges the soul to hasten to do good is aspiration to reward and fear of deprivation and punishment. This is why Allāh ends the verse with: “...Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.” Allāh will gather His servants on Judgment Day with

His might and give them the deserved recompense for their deeds, be they righteous or evil.

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرَجًا لَا أَوْرُكِبًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾﴾

“Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - ‘*Asr*). And stand before Allāh with obedience [and do not speak to others during the *Salât* (prayers)]. And if you fear (an enemy), perform *Salât* (pray) on foot or riding.¹ And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before).”
[Sūrah Al-Baqarah 2:238-239]

Allāh, the Almighty commands us to observe all the Prayers constantly. He mentions the “Middle Prayer”, i.e. the ‘*Asr*’ Prayer due to its special merit and presence of the angels of the day and the angels of the night during its time. Also, it is the closing Prayer of the daytime. Attending constantly to the Prayers means taking care to do them as best we can in all aspects Allāh ordains or encourages. Time must be strictly abided by. Men should be keen on observing the Prayers in congregation, and such other matters through which the Prayers are performed in the best manner. A perfect Prayer is one that forbids its performer from committing sins and firms up their faith. To achieve this, a Muslim should observe the Prayers with solemnity, submission, and an attentive heart. This is why Allāh says: “... and stand up truly obedient to Allāh”. True obedience is constant obedience with submission and solemnity. A significant manifestation of this state of the heart is that the body also complies and remains still, abstaining from any word or

movement alien to the Prayer.

The verse proves that standing up is a basic pillar of the Prayer. A shade of meaning of the original text also indicates that the Prayers must be performed completely, without missing any part of it.



Observing Prayers at times of Danger and Fear

At times of danger and fear, Allāh permits us to recite our Prayers while walking on foot or riding an animal or other means of transportation. The verse does not specify the kind of danger so that it will cover fear of an enemy or a wild animal, or fear of missing something that will cause harm or injury. In these cases, one does not have to face the direction of *qibla* (the Mosque of Makkah), but they may say their Prayers in any direction they are facing already.

An example of this situation is when one is confused about the *qibla* on a travel. Another example is observing voluntary Prayer on a travel while riding one's animal or means of transport. All these situations are subsumed under the verse:

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ۝١١٥﴾

“And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely! Allāh is All-Sufficient for His creatures' needs, All-Knowing.”

[Sūrah Al-Baqarah 2:115]

This is the way of observing the Prayers at times of fear. When one is safe again, they should observe the Prayer complete with all its pillars and prerequisites, which is included in Allāh's words: “and when you are secure, then remember Allāh”, which also includes glorifying

praises of Allāh to show gratitude for the blessings of security and revelation of knowledge.

The verse also indicates the merit of knowledge and that one whom Allāh teaches what they did not know before should remember Allāh much by way of showing gratitude. The verse also alerts us that frequent remembrance of Allāh causes to attain more knowledge that one did not have. Thankfulness entails gaining more. Allāh states the manner of observing Prayers at times of fear in Sūrah An-Nisā’:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ﴾

“When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *As-Salāt* (the prayer), let one party of them stand up [in *Salāt* (prayer)] with you taking their arms with them...” [Sūrah An-Nisā’ 4:102]

Allāh enjoins that Prayer should be observed in the manner described in this verse so as to join between praying in congregation, which boosts harmony and coherence, and fighting in the cause of Allāh, as much as the situation permits. It is a command of observing religious duties along with taking the necessary precautions against enemies. Glory is to Him Who has sent down in His Book guidance, light, and the best management of affairs.



SECTION EIGHT

The Various Legal Rulings Pertaining to the Zakat and Their Associated Meanings

Qur'ān joins the commandment of observing Prayers and paying Zakat- Why?

Allāh, the Almighty says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

“And perform *As-Salāt* (*Iqâmat-as-Salât*), and give *Zakât*...” [Sūrah Al-Baqarah 2:43]

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾﴾

“Take *Ṣadaqah* (Alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocation is a source of security for them; and Allāh is All-Hearer, All-Knower.” [Sūrah At-Tawbah 9:103]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ

تُغِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.”
[Sūrah Al-Baqarah 2:267]

﴿وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ﴾

“...paying what is due on the day of harvest...” [Sūrah Al-An‘ām 6:141]

The Qur‘ān joins in numerous of its verses the commandment of observing the Prayers and paying the due *Zakat*. That is because they are both of the most important obligations of Islām and greatest tenets. Faith cannot be sound except through fulfilling them. Whoever observes the Prayers and pays *Zakat* has thus set right his religion, and whoever neglects them is even more negligent of other duties. Constant observance of the Prayers is the greatest manifestation of sincerity to Allāh and true faith. *Zakat* involves doing good to servants of Allāh and is the strongest evidence of true faith. This is why the Companions of the Prophet unanimously agreed on fighting those who withheld *Zakat*. On that occasion, Abu Bakr (may Allāh be pleased with him) said: “I shall fight those who separate the Prayers from *Zakat*.”

Allāh’s words: “Take *Ṣadaqa* (Alms) from their wealth...” are a

command to the Prophet (ﷺ) and any ruler of Muslims who has come after him to take the obligatory *Zakat* from Muslims. This includes any property that is a source of funding, like cattle, cash, stocks, and investments, as expressly stated in the other verse: “Spend of the good things which you have (legally) earned”, which includes any financial source one possesses, be it cash, stocks, investments, and bred cattle. *Zakat* is also due on agricultural produce, grains and fruits: “and of that which We have produced from the earth for you”.

The Prophet (ﷺ) has clarified for us the share of *Zakat* due on each of these kinds of property. For example, it is one-tenth of agricultural produce that is grown by rain, without needing an irrigation system, and half of a tenth in case of irrigation. The due *Zakat* is one-quarter of a tenth in money earned through trade, and this is in case a full lunar year passes since possessing the minimum amount that makes *Zakat* payable. The time when *Zakat* of produce should be paid is upon harvest or picking up of fruit, as expressly stated in the verse.



Spend Zakat from the Medium Quality of wealth

Allāh, the Almighty commands Muslims to spend *Zakat* from the medium quality of one's wealth. This is not to wrong the owner of the money by taking the best of what they own— unless they willingly decide to do so. Likewise, *Zakat* may not be taken out of the least valuable of the payer's money, and if they do, they have not fulfilled the obligation of *Zakat*. If it is a voluntary charity, they do not get rewarded for it. Allāh, the Almighty states the reason why one should not take *Zakat* out of their worst property, and it is just plausible: You would not accept it. If someone owes you money, you would not accept to be repaid out of their worst money unless you are forced to take it and disregard its mediocrity. How then would you accept for your Lord and your brethren what you would not accept for yourselves? This is variance with justice and equity.

Zakat Purifies the Believers

Allāh also states the great wisdom for which *Zakat* is prescribed to Muslims: “in order to purify them and sanctify them with it”. This is an eloquent statement that covers endless benefits for the payer, the recipient, the property, public affairs, and the private affairs of individuals as well. *Zakat* purifies the believers, not only from sins but from evil morals as well. Withholding *Zakat* is one of the major sins while paying it is one of the greatest reasons for forgiveness of sins. *Zakat* is one of the tenets of Islām and one of the greatest good deeds, and good deeds cause to wipe out bad ones.

Stinginess is one of the ugliest traits, and *Zakat* purifies payers from this vice. It ingrains mercy, kindness, and sympathy in the heart of the payer. It purifies money from dirt, on top of which is any tarnish of ill-gotten money mixed with lawfully earned money. It acts like a termite that gnaws into money and effaces it. Giving *Zakat* purifies money of any taint that makes money unblessed and directs the payer to spend their money on what is useful. *Zakat* sanctifies people. The word *Zakat* in Arabic denotes *growth, thriving, blessedness*, etc. It causes to refine the morals of the payer, blesses their deeds, and earns them a noble character. It also blesses money by clearing it of what effaces it and brings Allāh’s blessing to it.

Paying Zakat Increases Wealth, Not Diminishes

Prophet Muḥammad (ﷺ) said: “Money is never diminished because of charity”, but quite the reverse. Money is blessed and increased. Besides, it gives an increase to the recipient, too, by answering their needs. *Zakat* also serves religious purposes, like fighting for the cause of Allāh [since preparing the army is one of the lawful aspects where *Zakat* is given], spreading knowledge, reconciling between people, winning hearts over to Islām, etc. No less importantly, it spares society the trouble people in need may cause when they suffer desperately from the distress and difficulties of poverty. If those who possess wealth keep piling it up and never give any of it to people experiencing poverty, the poor— who comprise the majority of people— will turn to evil and corruption against the possessors of wealth. This was the pretext upon which the Bolsheviks tyrannized over people. Establishing the Islāmic religion and fulfilling its rulings and obligations and acting upon its ethics and truths comprise a strong safeguard against such corruption that can ruin people’s worldly and religious affairs. Allāh also commands him who is in charge of collecting *Zakat* from Muslims to invoke Allāh for them and pray that they will be blessed. This is to reassure them, set their hearts at peace, and encourage them to do this righteous deed with greater eagerness. When it is enjoined for the ruler or the one in charge of *Zakat* to pray for the payer upon collecting it, it is even more so for the recipient of *Zakat*; their prayers set the payer’s heart at peace, which offers them support to keep up to this virtue.

The verse offers an explanation of the cause of these invocations – “... your invocation is a source of security for them...”. This indicates that anything that helps and urges others to do good and reassures the heart of the doer is encouraged and loved by Allāh. Servants of Allāh should therefore take care to offer such reassurances and encouragements in each of their affairs. If one bears this well in mind, Allāh opens for them doors of endless benefits for themselves and others without difficulty. Bringing joy to the hearts of the believers is a highly encouraged act of worship.



Answer the Call of Allah or the Call of the Devil?

When Allāh enjoins giving money to charity in Sūrah Al-Baqarah, He ends the verse with: "...And know that Allāh is Rich (Free of all needs), and Worthy of all praise." Allāh has no need of creatures. He has no need of the spending of givers or the worship of the devout. He only commands them and urges them to give for their own interest and benefit and out of His grace and bounty. He has bestowed His grace on His servants by guiding them to these righteous deeds, helping them do them, and granting them the highest statuses and amplest rewards for them.

Along with His freedom of all need and endlessness of His bestowals, Allāh is worthy of all praise, for He has prescribed for His servants the rulings that get them to the abode of peace. He is worthy of all praise, for all His actions are out of His grace, justice, and wisdom. He is worthy of all praise, for the most beautiful and perfect attributes belong to Him. None of His servants can actually realize the essence or extent of His attributes. By urging them to spend money on charity, Allāh thus protects them from stinginess. He clarifies to them that they may answer either the call of the Most Merciful One or the call of the devil:

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً
مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

“*Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures’ needs, All-Knower.” [Sûrah Al-Baqarah 2:268]

Allâh calls them for what is best and promises them a reward for it now and later— in the Hereafter. The devil calls them for stinginess and threatens them with poverty. O you who answer the call of the Most Merciful One and spend of what Allâh grants you, for you is the good news of forgiveness of sins and attainment of desired ends! As for the devil, he tempts his followers into his traps and calls them for a blazing Fire. Let everyone choose for themselves. Allâh ends the verse by stating that He is “Limitless, All-Knowing.” His attributes are limitless, and so are His blessings and bestowals. He is the All-Knowing Who knows the sincere and truthful of His servants who deserve multiple rewards. He knows who is worthy of this status, so He guides them and helps them do good and shun evil.



The Recipients of Zakat

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“*As-Sadaqât* (here it means *Zakât* - obligatory charity) are only for the *Fuqarâ'* (poor), and *Al-Masâkin* (people experiencing poverty) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives, and for those in debt; and for Allâh's Cause (i.e. for *Mujahidûn* - those fighting in a holy battle), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.” [Sûrah At-Tawbah 9:60]

The verse states the eight lawful recipients of *Zakat*. When one pays their due *Zakat* for any of these eight, they have thus fulfilled their duty. Otherwise, no reward shall be given for it. The lawful recipients of *Zakat* are two categories: one to whom *Zakat* is paid for their individual need. This category includes the poor, the needy, slaves, travelers, and those in debt. The other category, including the rest of the recipients, is of the *Zakat* payable for public good.

The verse mentions the Arabic words: *fuqarā'* and *masākīn*. These are opposites of *rich*. They both refer to categories of the poor and needy, but the former has a greater and more desperate need of money, and this is why Allāh mentions them first. What is mentioned first matters most, often? Still, they both need money and are lawful recipients of *Zakat*. As for "those who administer them," they are those in charge of collecting, recording, keeping, and distributing *Zakat*. They take it from payers and reach out to the lawful recipients to give them their due shares. These deserve a share of *Zakat*, even if they are rich, for it is like a wage they receive for performing a job. As for "those whose hearts need winning over," they are the chiefs and presidents to whom giving *Zakat* will bring benefit to or promote an interest of Islām and Muslims. It may be to ward their evil off Muslims, hoping they will embrace Islām and cause others to embrace it, firming up their faith, or employing them in collecting *Zakat* from those who withhold it. *Zakat* is also paid "to free slaves." It may be used to buy a slave and free them, help a slave with money to fulfill their emancipation contract with their master or release Muslims taken captives by enemies. *Zakat* is also used to pay the debts of the insolvent. It may be also used to reconcile between people, an honorable and important mission, where reconciliation is dependent on money, even if the parties involved are not in need. Another lawful recipient of *Zakat* is to spend it for Allāh's cause; that is, to spend *Zakat* to support fighters in the cause of Allāh with food supplies, means of transport, weapons, and the like. This also includes spending on those who dedicate themselves to pursuing Islāmic knowledge and give all the time of their lives to it. *Zakat* is also due to a traveler who is in need, a stranger away from home, and has no means to go back.

Allāh, the Exalted is He, has prescribed *Zakat* for those recipients out of His wisdom, and knowledge and putting everything right in place. Answering needs and promoting public interests are mandatory for Muslims. To those who have wealth, giving *Zakat* is a form of

thanking Allāh, the Almighty for blessing them with money and a way of purifying themselves and their money. *Zakat* makes money grow and thrive, gets payers accustomed to the best traits, and protects them from stinginess and evil qualities.



 SECTION NINE

Ritual Purification [Ghusl] with Water and Tayammum

Illustration of the Ritual Purification using Water or Tayammum and Its Prerequisites

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾﴾

“O you who believe! When you intend to offer *As-Salāt* (the Prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of *janābah* (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women

(i.e., sexual intercourse), and you find no water, then perform *tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you and to complete His favor to you that you may be thankful.” [Sūrah Al-Mā'idah 5:6]

This verse illustrates all the rulings on ritual purification using water or using *tayammum* and states the prerequisites of both and the way to perform them. In the verse, Allāh also clarifies the benefits and fruits of this worship, so He states the rulings as well as their wisdom and secrets. Much is to be learned here.

For example, we learn from the verse that cleansing of minor and major ritual impurities is a prerequisite of Prayer validity, for Allāh says: “...When you intend to offer *As-Salāt* (the Prayer), wash...”. This is for mandatory as well as supererogatory Prayers. Both require ritual purification as an essential prerequisite.

The verse also indicates that holding the intention in the heart is a prerequisite for observing ritual purification. Allāh says: “...When you intend to offer...”. Before performing ritual purification, one intends cleansing of ritual impurity or intends observing a Prayer, which requires purification, or both.

Explanation of Minor Impurities and Major Impurities and Its Purification

The organs mentioned in the verse must be washed in order for the purification of minor ritual impurities. The face includes the organ so named, and that is required for facing others. This starts from one ear to the other, and from the hairline to the edge of the chin, including the beard for men. The arms should be washed, too, and inclusive of the elbows. This is what scholars state, depending on the hadith, that the Prophet (ﷺ) washed his elbows with water on performing ritual ablution. The feet should be washed up to the ankles, including them, too. As for the head, it should be all rubbed with a wet hand, for Allāh so ordains.

The verse also indicates that these four organs must be washed in the same order as stated. Allāh has set them in this order and mentions an organ that is rubbed among the organs that are washed, and the only thing to be understood from this is the order of ablution. Also, the Prophet (ﷺ) said: **“Start with what Allāh starts with,”** which is said in the context of hajj. Still, the hadith sets a general rule to be followed in all other rituals. Besides, all the narrators who reported the way he performed ablution stated that he performed it in the order of the verse.

We also learn from the verse that succession is also a prerequisite of

ablution validity. Each organ should be washed before the organ washed before it dries. There should not be a long pause between washing one organ and the other. Otherwise, it would not be a single act of worship, as when one observes part of a Prayer and then completes the other part later. This is not a single Prayer anymore. Based on the *Sunnah* of the Prophet, he always washed the organs of ablution in succession. This is a stronger proof than the other hadith where the Prophet (ﷺ) commanded a man who was praying to repeat his ablution when he saw a small part of his foot obviously unwashed. This hadith involves some evidence for the necessity of succession. Still, it is also possible he commanded him to repeat his ablution since he saw he did not perform it as he should. It is like commanding someone who does not observe the Prayer duly to repeat it.

The verse also illustrates the way and reason for taking a ritual bath to cleanse major ritual impurity. This is done by washing the entire body, not a specific organ or organs: "...If you are in a state of *janābahh* (i.e., after a sexual discharge), purify yourselves...". Here Allāh enjoins washing all of the body, which includes cleaning the skin under any hair over the body, whether it is thick or thin hair. In a ritual bath, parts with hair should be washed, not rubbed, as in ablution.

The verse indicates that purification of a major ritual impurity requires no order or succession of washing body parts.

We know from the verse that one of the major ritual impurities is *janābahh*. It is a term referring to the sexual ejaculation of semen or vaginal fluid (*manī*) while one is awake or during sleep, even without having sexual intercourse. It also refers to sexual intercourse even without ejaculation, and sexual intercourse along with ejaculation.

In Sūrah Al-Baqarah, Allāh states another major ritual impurity that requires a ritual bath, and that is menstruation:

﴿وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

“...therefore, keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina) ...”

[Sūrah Al-Baqarah 2:222]

Thus, for *janābah* and menstruation, the whole body should be washed, and so is the case for post-natal bleeding. As for the ritual purification of a disbeliever who has just converted to Islām and the washing of a Muslim’s dead body, we should follow in them the manner prescribed in *Sunnah*.

Worthy is to mention that there are two ways of reciting the Arabic word for *feet* in the verse we are discussing. One of them is *arjulakum* which indicates the feet should be washed, like the face and forearms. The other one is *arjulikum* which refers to wiping over coverings of the feet in ablution, as expressly permitted in the *Sunnah* and in the manner described in it.



Explanation of the Permissibility of Tayammum

The verse also indicates the permissibility of *tayammum* in either case: not finding water: "...and you find no water...", or incurring harm or injury when using it: "...But if you are ill...". Where using water will cause one harm or injury, it is permissible to apply *tayammum* instead, and such cases are numerous. As for mentioning "travel", it is because travel involves the possibility of not finding water, not because travel itself permits *tayammum*. This is like mentioning travel in the verse on mortgaging a property as a debt in assurance. This is why Allāh adds the emphasis: "...and you find no water..." after mentioning travel.

We learn from the verse that *tayammum* may be performed with anything clean on the surface of earth, whether it has dust on it or not. The only condition is that it must be ritually pure.

The verse also indicates that *tayammum* is only for the hands and face. When the word *yad* (*hand; arm*) is used with no specification, it refers to the hand, not the whole arm, as in the verse on the prescribed punishment for theft. In the verse explaining ritual ablution, the word *yad* is mentioned with the specification that it should be washed up to the elbows, so we understand that it refers to the forearm, not the hand only.

We learn from the verse also that minor ritual impurity includes

excrement, urine, and touching women with a sexual desire. The *Sunnah* also clarifies that long or deep sleep and touching one's private parts also require observing ablution, and the same goes for eating camel meat, but scholars have different views about it.

We know from the verse that *tayammum*, just as it is permitted in the case of minor ritual impurity, is also permitted for major impurity, for Allāh mentions it after both.

In the case of *tayammum*, only the two stated organs are wiped, whether it is a major or minor ritual impurity.

The verse clarifies that applying *tayammum* helps attain ritual purity instead of water when we do not find it or when using it causes harm or injury. Allāh has prescribed it instead of water when necessary and described it as a means of ritual purity.

Numerous hadiths testify to this. From this we know that ritual purity through *tayammum* is not nullified by the end or beginning of a Prayer's appointed time or anything that many scholars have stated. Rather, *tayammum* is nullified by either of these two: the occurrence of something that nullifies ritual purity, or the availability of water or absence of the cause that prevents using it for harm or injury.

In the verse, the word for *water* is stated without any modification. From this it is understood that any water can do unless it contains any ritual impurity. Therefore, if water is altered by a ritually pure substance, it should be used for purification, not abandoned in favor of *tayammum*.

Many scholars also concluded from the verse that if one is in a place with no water yet they think there may be water nearby, they should seek to find it. Water should be searched for around the place before resorting to *tayammum*. Allāh says: "...and you find no water...", and we would not say we do not *find* water unless we look for it, without

incurring difficulty, and fail to find any. This is a subtle deduction.

The verse testifies that ritual purification must be preceded by intention. The word “intend” is stated at the beginning, and the word *tayammum* lexically denotes: *intending to go to a place*. Therefore, “... *tayammum* with clean earth...” literally means: Go intently to a clean place to perform purification with earth.



The Uniqueness and Miraculousness of Allāh's Rulings

We learn from the verse that the rulings Allāh has prescribed for His servants are a manifestation of His mercy so they can easily observe rituals on which their happiness and prosperity depend. Allāh has willed to perfect His bestowals and blessings upon His servants through legal rulings that involve no difficulty or suffering so they can gain ample reward and grace from their Lord. Allāh has granted His servants out of His mercy and grace the cause and effect [in this case, of attaining ritual purity with ease].

We understand from the verse the difference between actual cleanliness and ritual purification. *Tayammum* does not actually *clean* organs on which it is performed. Rather, one attains ritual purity through it as a result of complying with the ordinance of Allāh and His Messenger.

The verse establishes the general fundamental rule in religion: "...Allāh does not want to place you in difficulty..." Difficulty does not exist in anything Allāh has prescribed for His servants. The original rituals of Islām are already easy for observers. When something impedes them, like illness or difficulty of fulfilling some of its prerequisites, Allāh offers a lenient position instead of the original rule, in a way appropriate to the kind of impediment.

These rulings, among many others, are among the beautiful aspects of the Islāmic religion. They offer benefits to Allāh's servants for their

hearts, bodies, and morals. They draw them closer to their Lord and increase their hope for His rewards, in this life and the Hereafter. Legal rulings reflect the beauty of Islām and constitute definitive evidence that Islām is the true religion that brings success and prosperity and is the basis for happiness in this life and the Hereafter. Ponder the commands of Allāh, their wisdom and secrets, and how they help attain benefits and prevent evils. Then you will see their uniqueness and miraculousness.



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَثِيرٌ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
لَا رَيْبَ لَآئِلَآئِنَا أَن نَّخْلُقَ أُخْرَىٰ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
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لَا رَيْبَ لَآئِلَآئِنَا أَن نَّخْلُقَ أُخْرَىٰ

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وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
لَا رَيْبَ لَآئِلَآئِنَا أَن نَّخْلُقَ أُخْرَىٰ

SECTION TEN

The Friday Prayer and Rulings on Travel and the Call for the Prayer

Importance of Jumu'ah Khutbah and Prayer

Allāh, the Exalted is He, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ
 اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ
 فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
 لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ
 قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾﴾

“O you who believe (Muslims)! When the call is proclaimed for the *Salāt* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allāh [*Jumu'ah* religious talk (*Khutbah*) and *Salāt* (prayer)] and leave off business (and every other thing). That is better for you if you did but know! Then when the (*Jumu'ah*) *Salāt* (prayer) is ended, you may disperse through the land, seek the Bounty of Allāh (by working, etc.), and remember Allāh much: that you may be successful. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.], they disperse headlong to it and leave you (Muḥammad) standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allāh has is

better than any amusement or merchandise! And Allāh is the Best of providers.” [Sūrah Al-Jumu‘ah 62:9-11]

Allāh has enjoined His servants to observe the *Jumu‘ah* (Friday) Prayer. He commands them to haste and go to the mosque to attend the congregation as soon as they hear the call for the Prayer proclaimed. Hastening here means giving undivided attention to the Prayer and leaving aside anything else during its time. It does not mean running to the mosque, which the Prophet (ﷺ) has advised against. When going to attend a Prayer, one should walk with solemnity and calm. At the time when men are commanded to hasten to attend the Prayer, it is forbidden for them to engage in any trade activities. Whereas selling and buying, which the souls desire, are forbidden during the Prayer, any other occupations should be even more so, like engaging in an industry or other things.

As the verse tells us, this is better for us if only we know the realities of things and the fruits they yield. What is better for us is to comply with the commands of Allāh and His Messenger. It is to give full attention to this most important obligation and reap its generous fruits and welcome outcomes. We should hasten to earn the ample good and reward Allāh has made dependent on keenness on this Prayer and the means and ways to observe it in the most perfect manner. This compliance helps one attain virtue and merit and rid oneself of vice and degradation. One of the most vicious traits is to crave mean worldly gains at the detriment of the eternal good one is commanded to pursue.

What is better for one is to prefer obedience to Allāh’s command to one’s desires and cravings. This is a proof of firm faith and eager determination to please Allāh and turn to Him. When one quits




Significance of Allāh's command to leave off trade activities

The command to leave off trade activities is temporary until the Prayer ends. "Then when the (*Jumu'ah*) Salat (prayer) is ended, you may disperse through the land..." to earn lawful money, "...and seek the Bounty of Allāh (by working, etc.) ...". When a Muslim is busy attaining worldly gains, they should bear in mind they are doing this to use them to fulfill their duties to Allāh. They should rely on Allāh, put their trust in Him, and hope for His grace. Hope in Allāh's grace and bounty should be the main motivation that urges a believer to work, for attaching one's heart to Allāh Alone is part and parcel of faith and one of the best acts of worship.

Whereas engaging in trade is expected to make the heart heedless of the remembrance of Allāh and obedience to Him, Allāh commands His servants: "...and remember Allāh much, that you may be successful." Remember Allāh when standing, sitting, and in any condition. Remembrance of Allāh is the way to prosperity, which is attainment of what is desired and rescue from what is feared. Part of this is to treat people with kindness and goodness. This is a form of remembering Allāh, for anything that gets one close to Allāh is a form of remembering Him. Any act approved in sharia that one does to please Allāh and attain His reward is a form of remembering Him. If a merchant is honest in His dealings and avoids cheating and fraud, this is a remembrance of Allāh. It gets them closer to Allāh, for it is

something He loves. It is also a protection, a safeguard against malice and harm. When a merchant is kind to those he deals with, offers them better prices or commodities, facilitates for them different ways of payment, gives respite to solvent debtors, etc., all this is high morality and forms of remembering Allāh. Allāh says:

﴿وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ﴾

“...And do not forget liberality between yourselves...”

[Sūrah Al-Baqarah 2:237]

The following verse says: “And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it ...”; that is, they leave the mosque to catch that trade or entertainment. They leave what is better for them for what is less. Some Companions left the Prophet (ﷺ) giving the Friday sermon and hurried out to catch the trade caravan as they needed what it carried. They did that before they received a warning that they should not. They went to get what they needed, unaware that this is a blameworthy act. Otherwise, all the Companions (may Allāh be pleased with them) were the keenest of people on reaching for every good Allāh’s Messenger guided and showed utmost reverence for him.

Their biographies pay them the highest homage for their obedience to Allāh and His Messenger, but that was a mistake they did unknowingly. When a servant makes a mistake, receives warning and blame, then repents from it, and Allāh forgives them and turns their sin into a good deed, they do not deserve blame in this case. In the end of the verse, Allāh commands the Prophet to say to people that what Allāh has for them is better for them than trade and entertainment. Even if these two bring some benefit, it is only little and not without some mishaps. It is not worthy, therefore, to sacrifice pure, eternal bliss for a transient gain.

Perseverance in worshiping Allāh does not diminish your provisions, for Allāh is the best of sustainers. When one is mindful of Allāh, He provides for them in ways they least expect. Whereas preoccupation with trade to the point of missing worship effaces money and deprives one of Allāh's blessings of it. Such behavior implies that they do not seek their Lord's grace and their hearts are not attached to Him, but to worldly means. This is the ultimate loss.



Lessons that can be learned from the aforementioned verses

Several lessons can be learned from these verses:

The Friday Prayer is mandatory for believing men, so they should be keen on observing it and taking good care of it. The fruits to be reaped from it are matchless.

The two Friday sermons are also mandatory for observers of the Prayer to attend and listen attentively to, as Allāh condemns those who are careless about them. Also, the *imam* who gives the sermons should be standing, not sitting.

The verse also testifies to the validity of announcing the call for the Prayer, in the Friday Prayer and other Prayers. Mentioning the Friday Prayer along with the call in the verse implies that it is valid for the other Prayers, too, as Allāh says:

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا﴾

“And when you proclaim the call for *As-Salāt* [call for the prayer (*Adhān*)], they take it (but) as a mockery and fun...” [Sūrah Al-Mā'idah 5:58]

We also learn from the verse that it is forbidden to buy or sell anything after hearing the call for the Friday Prayer.

It is also understood from the verse that means take the same rulings as ends. Trading is originally permissible, but where it leads to missing an obligation, Allāh forbids it.

The verse also indicates that side talks during the Friday sermon are forbidden. If it is forbidden for those away from the mosque to engage in buying or selling, then it is even more so for those at the mosque to distract themselves or others from listening to the sermon. This is supported by numerous hadiths.

We learn from the verse that if one finds themselves inclined to pleasures or desires that distract them from obedience to Allāh, they should remind themselves of the truth. They should remind themselves that what Allāh has for them is far better and that rewards and success are for those who prefer religion to whim, and punishment and loss for those who do not.



Explanation of the Travel Prayer and Fear Prayer

Allāh also says:

﴿وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ۝﴾

“And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salāt* (the Prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.”
[Sūrah An-Nisā’ 4:101]

If you travel through the earth for trade, worship, etc., Allāh grants you permission to shorten the four-*rak‘ah* Prayers into two *rak‘ahs* only. Allāh has prescribed for you this lenient position and made it no sin for you to do so. If, along with travel, there is fear of any danger, Allāh permits you to shorten all the Prayers, the four-*rak‘ah* Prayers into two *rak‘ahs*, and the other Prayers to be shortened in terms of the manner they are observed. Allāh knows best the wisdom behind confining this special shortening of all the Prayers to cases of fear and danger. It is proven from hadiths transmitted from the Prophet (ﷺ) through multiple sources of high reliability [Tawatur]

that it is permitted to shorten four-*rak'ah* Prayers into two *rak'ahs* in travel. If travel and fear are combined, ease is extended to the rest of the Prayers. In the case of fear without travel, the Prayers are shortened in terms of the manner they are observed, not the number of *rak'ahs* they contain. This is to be done according to the way the Prophet (ﷺ) did it. In the case of travel alone, shortening is done only in terms of the number of *rak'ahs*.

When the Prophet (ﷺ) was asked about this specification, he said: "It is an act of charity that Allāh has conferred on you, so accept His charity." It is also stated that the shortening of the Prayers mentioned in the verse is meant generally for all cases, and the *Sunnah* of the Prophet has clarified its special cases and the way it is performed.

Allāh, the Almighty says:

﴿وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ (٨١)

"And never (O Muḥammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly, they disbelieved in Allāh and His Messenger, and died while they were *Fasiqun* (rebellious, - disobedient to Allāh and His Messenger)." [Sūrah At-Tawbah 9:84]

This command pertains to the hypocrites: O Prophet, do not observe Funeral Prayer for a hypocrite who dies, and do not stand at their grave to supplicate to Allāh and intercede with Him for them, for this will avail them nothing. "...They disbelieved in Allāh and His Messenger and died while they were *Fasiqun* (rebellious, - disobedient to Allāh and His Messenger)." They rebelled against Allāh and abandoned obedience to Him. If one dies as a disbeliever, no intercession or invocations can benefit them. The command in the verse is a

punishment to the hypocrites and a lesson to others. For whoever is known to have died as a disbeliever or hypocrite, we are forbidden to observe Funeral Prayer or implore forgiveness for them.

This verse also indicates the validity of observing Funeral Prayer for the believers and standing at their graves to implore Allāh's forgiveness and mercy for them, especially upon their burial. Such was the *Sunnah* of the Prophet (ﷺ) with the believers. The *Sunnah* clarifies the way a dead Muslim is washed, enshrouded, prayed for, carried, and buried.



SECTION ELEVEN

Fasting and Its Associative Rulings

Importance and Benefits of Fasting

Allāh, the Exalted is He, says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

“O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqun* (the pious). [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can

fast with difficulty, (e.g. an older man), they have (a choice either to fast or) to feed a *Miskin* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbir* (*Allāhu Akbar*, Allāh is the Most Great) for having guided you so that you may be grateful to Him.] [Sūrah Al-Baqarah 2:183-185]

Allāh tells His believing servants of the honor and bounty of prescribing Fasting for them as He has prescribed it for nations that came before them. Fasting is a major pillar of religion that entails precious fruits for people at all times. Allāh tells this to Muslims so they compete with the previous nations in observing Fasting in the most perfect manner. He also draws our attention to the fact that Fasting involves benefits and fruits that no nation could dispense with. Allāh states His wisdom behind the obligation of Fasting at the end of the verse: "...that you may become *Al-Muttaqun* (the pious)". Fasting is one of the greatest causes that help one attain piety. It involves compliance with Allāh's command and avoidance of His prohibition,

with no one watching. Only Allāh knows if His servant is fasting or just pretending.

Fasting is the most accommodating way that leads to piety, which is the cause of prosperity in this life and the Hereafter. A Muslim who observes Fasting seeks to draw closer to Allāh by abstaining from desired pleasures, thus preferring love for his Lord to love for themselves. This is why Allāh grants a special reward for fasting and associates it with Himself in an authentic, Divine hadith. It is one of the basic pillars of piety and mindfulness of Allāh and one cannot be truly a Muslim and a believer unless they observe it.

Fasting serves to firm up faith in the heart by getting the soul accustomed to patience and difficulty to get close to Allāh. It helps increase acts of worship, like praying, reciting the Qurʾān, giving to charity, and such other acts. Fasting also serves a great purpose holding the reins of the soul and withholding it from sinning. Both ways are essential for consolidating piety.

Fasting makes one more mindful of the fact that Allāh watches over them. Therefore, they abstain from what they desire, even though they can indulge themselves, for they know Allāh sees them. This merit is true of Fasting more than any other act of worship. Undoubtedly, this is a significant basis for attaining piety.

As the hadith tells us, the devil flows in the son of Adam like blood. Through fasting, this flowing of the devil is impeded. Fasting weakens the power of the devil and causes to reduce sins.

Another important benefit of fasting is that it furthers empathy. When the rich taste the pain of hunger, this drives them to help the poor with money and kindness, which is also a quality of the pious.



Fasting for the Sick and the Traveler

After mentioning the obligation of Fasting, Allāh states that it is observed for only “a fixed number of days”. These few days are easy to fast therein, especially when all Muslims are doing it together. It certainly is mercy and grace from Allāh and makes it a lot easier when we look around and see everyone observing Fasting as we do. Then, Allāh gives us another gift for making this worship even easier: “...but if any of you is ill or on a journey, the same number (should be made up) from other days...”. Allāh grants permission to break Fasting to those who incur difficulty, as by illness or travel.

Whereas it is essential for every servant of Allāh to reap the fruits of Fasting, Allāh commands those who break their Fasting to make up for the missed days later on. They should observe Fasting when they recover from illness or when their journey ends and they take rest.

Allāh’s words “the same number (should be made up) from other days...” mean that whoever breaks their Fasting in Ramadan for a juristically valid excuse should make up for the exact number of Ramadan days they missed, whether the month is 30 days or 29 days. Also, we understand from these words that one may observe Fasting on a short, cool day to make for a long, hot day, and vice versa.

This answers a question we have received: There are Muslims in some countries where the night is only four-hour long or even less on certain days of the year. When Ramadan comes on such days, is it permissible for them to feed a poor person for each day if they cannot observe

Fasting of the month for such long hours?

The answer is that those who are unable to observe Fasting on those days may postpone it to some other days when daytime is shorter and they can bear to fast. They have a permission to do this like the ill, and they even have a better claim to it. However, those who can bear to fast on such long days must fast and it is forbidden for them to postpone it so long as they are in good health and not traveling.

As for Allāh's words: "...for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskin* (poor person) for every day...", one view is that this is an abrogated verse. This was the ruling when Fasting was first enjoined and they were not yet accustomed to observing it. Back then, it definitely was hard for them to fast, so Allāh granted them this permission to get them gradually accustomed to Fasting. He granted the choice to those who fasted with extreme difficulty: They could either fast, which is best, or feed a needy person for each day. Later, when Muslims were trained to Fasting, and whereas Fasting is essential even for those who do it with difficulty, Allāh enjoined it on them with no choice.

Another view is that the verse is not abrogated, but it refers to those who cannot by any means bear the difficulty of Fasting, like the elderly or those suffering from a desperate medical case. These have permission not to fast and feed a poor person each day if they can afford to.

Allāh then says: "The month of Ramadan in which was revealed the Qur'an...". In this verse, Allāh tells the believers that the month when they are commanded to fast is Ramadan. It is the blessed month when Allāh has conferred His abundant bounty and grace on people by sending down the Qur'ān with light. In the Qur'ān there is guidance to the best way of disposing affairs, both religious and worldly. It is the Book that clarifies the ultimate truth and differentiates between truth and falsehoods. It shows right guidance from straying and the people

of happiness from those of misery. Where such is the high, unmatched status of Ramadan, where such is the bounty and kindness of Allāh conferred in it, it is a month worthy of being honored and held sacred. It befits this month to be the time when servants of Allāh are commanded to observe Fasting.

Having stated the obligation of Fasting and the wisdom behind enjoining it in Ramadan, Allāh says: "...So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month..."; that is, whoever witnesses the month and has the capability should observe Fasting in it. Still, "...whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days...". This permission is repeated in this verse too for emphasis. It is also to prevent anyone from thinking it abrogated along with giving the choice to those who fast with extreme difficulty whether to fast or not. "...Allāh intends for you ease, and He does not want to make things difficult for you...". Allāh wants to facilitate for you the ways that lead to His good pleasure. He helps His servants in every way to encourage them to proceed along with them. This is a basic ruling and quality established in Sharia. Rather, sharia revolves entirely around ease. All the commandments of Allāh are within the scope of His servants. Where there is difficulty or inability, Allāh grants permissions and lenient positions in proportion to the difficulty incurred. This includes, for example, the permission to break Fasting, the lenient positions pertaining to travel, and the juristic excuses allowing for leaving the Friday Prayer and congregational Prayers in general.

To prevent people thinking that Fasting may be observed in part of Ramadan only, Allāh says: "... (He wants that you) must complete the same number (of days) ...". Then Allāh ordains His servants to thank Him for helping them fast the month of Ramadan. Among the most precious blessings Allāh has bestowed on the believers is

clarifying for them the rulings on Fasting and helping them observe Fasting as commanded. It befits you, O servants of Allāh, then "...you must magnify Allāh [i.e. to say *Takbir* (*Allāhu Akbar*; Allāh is the Most Great] for having guided you...", both by clarifying the rulings and teach them to you and by helping you to comply with them in submission and obedience.



Allāh's Nearness and Responsiveness to the Caller's Supplication

Allāh then says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

“And when My slaves ask you (O Muḥammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So, let them obey Me and believe in Me, so that they may be led aright.” [Sūrah Al-Baqarah 2:186]

This is a question and its answer: If My servants ask you about their Lord and the way to attain their needs from Him, then here is the answer that captivates the heart! Here is the answer that makes every servant of Allāh attach their heart to Him Alone for everything they need, worldly or religious: Allāh is Near. There is no veil or door to separate Him from those who call on Him. There nothing to prevent them from praying to Him at any time and in any condition. If a servant calls on Allāh and meanwhile responds to Him through

submission to and obedience of His ordinance, let them have this good news that their prayers will be answered. They will be granted their rewards for responding to their Lord through worship. Any act, apparent or hidden, that draws one close to Allāh is a form of calling on Him, for a worshiper of Allāh intends by their worship to ask Allāh His acceptance and reward, hence the association.

This verse draws attention to the means that lead one to have their supplications answered. They all revolve around faith in Allāh and reflecting this faith through submission to Allāh, compliance with His commands and avoidance of His prohibitions. The verse also implies that the causes preventing response to prayers are abandonment of faith and submission. Earning ill-gotten money and committing sins, for example, impede response to one's prayers, for a sinner in fact does not respond to Allāh. We also learn from the verse that faith in Allāh and responding to Him lead to attaining religious knowledge. Knowledge of Allāh's religion is the way for servants to be rightly guided, a meaning also expressed in the following verse:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا﴾

“O you who believe! If you obey and fear Allāh, He will grant you *Furqān* [(a criterion to judge between right and wrong)...” [Sūrah Al-Anfāl 8:29]

If one obeys and fears Allāh, He grants them knowledge through which to know right from wrong and clarifies for them all they need to understand.



Explanation of the Permissibility and Impermissibility during Fasting, I'tikaf and the Night of Decree

﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ
وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ
عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ
وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ
مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

“It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libas* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with them), for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance)

and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikaf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus, does Allāh make clear His *Ayat* (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders) to mankind that they may become *Al-Muttaqun* (the pious)." [Sūrah Al-Baqarah 2:187]

When Fasting was first enjoined, Muslims were forbidden to eat and drink at night if they sleep, which was so hard for many of the Companions. Therefore, Allāh lightened their burden and permitted eating, drinking, and having sexual intercourse with their wives during the nights of Fasting, whether they sleep or not. If the ruling remained as hard as it was at the beginning, they would betray themselves by breaching some of what they are ordained. Allāh has turned to you in mercy and facilitated Fasting for you. Otherwise, it would be a cause for much negligence and sinning. He also pardoned the betrayal they had demonstrated before.

"... Now...", when you have been granted this permission, "...have sexual relations with them...". You can practice foreplay or have sexual intercourse. "...seek that which Allāh has ordained for you...", i.e. intend by lying with your wives to draw closer to Allāh through this. Also, intend to beget children, guard the chastity of yourselves and

your wives, and all the rest of the objectives associated with the marital relationship. Another meaning is: Seek also the Night of Decree. It is one of the things Allāh has ordained for the Muslim *Ummah*. Therefore, beware of losing yourselves to this sensual pleasure and miss worship on this great night. Allāh promises incomparable rewards for worship on this night, so missing it is indeed a loss. Sensual pleasure can be attained anytime, but if you miss the Night of Decree, nothing can make up for this loss.

Also, "...eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night) ...". This is the limit of the permissibility of eating, drinking, and lying with wives. If one does any of these three, doubting that dawn has come, there is no sin. The verse also indicates that eating the pre-dawn meal is encouraged, and it is better to eat it as late before dawn as possible to take the best advantage of Allāh's permission and ease. It is also understood from the verse that it is permissible if dawn comes while one is still in the state of major ritual impurity from sexual intercourse (*janābah*). Permitting intercourse until dawn necessarily entails witnessing dawn and one is still ritually impure. The general rule is that a necessary, unavoidable outcome of a permissible thing is also permissible. When dawn comes, they are commanded to complete Fasting until sunset.

Sexual intercourse on the nights of Fasting is permissible, yet not for everyone, since Allāh states the exception: "...do not have sexual relations with them (your wives) while you are in I'tikaf in the mosques...". This also indicates the validity of devotional retreats in the mosques (*i'tikāf*). This worship is valid only in mosques. The definite article "the" preceding "mosques" means that they must be those places acknowledged by Muslims to be mosques and where the Five Daily Prayers are regularly observed.

According to the verse, sexual intercourse invalidates devotional

retreats in the mosques. Eating, drinking, and sexual intercourse are all forbidden during the daytime in Ramadan, and intercourse is also forbidden at night for worshipers retreating in the mosques. Regarding such prohibitions Allāh has specified for His servants and warned them against, He says: "...approach them not...". Not just *do not do them*, but do not go even near them by seeking the means that lead one to commit any of these prohibitions. Servants of Allāh are ordained to avoid sins and all the means that call for or lead to them.

Allāh says in another verse: "...These are the limits ordained by Allāh, so do not transgress them..." [Sūrah Al-Baqarah 2:229] Thus we are commanded with the limits of Allāh: not to go near them and not to transgress them. "...Thus, does Allāh make clear His *Ayat* (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders) to mankind that they may become *Al-Muttaqun*." Clear knowledge is an important cause for attaining piety. It is to know what is right and do it and know what is wrong and avoid it. When one knowingly neglects what is right and commits what is wrong, their sin is graver than if they do so unknowingly.



SECTION TWELVE

The Obligation of Hajj and Its Associative Rulings

Illustration of the wisdom behind Performing Hajj and 'Umrah and Their prerequisites

Allāh, the Exalted is He, says:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَفِيْرٌ عَنِ الْعٰلَمِيْنَ﴾

“...And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah)], then he is a disbeliever of Allāh], then Allāh stands not in need of any of the '*Alamin* (mankind, jinn and all that exists).” [Sūrah Āl-'Imrān 3:97]

﴿وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muḥammad), the Hajj and '*Umrah* (i.e. the pilgrimage to Makkah) for Allāh...” [Sūrah Al-Baqarah 2:196]

And there are several other verses on hajj and its rulings.

When Allāh, the Almighty says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا ﴿٩٧﴾﴾

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for *Al-'Alamin* (mankind and jinn). In it are manifest signs (for example), the *Maqam* (place) of Ibrahim (Abraham); whosoever enters it, he attains security...” [Sūrah Āl-'Imrān 3:96-97]

Allāh illustrates the wisdom behind Hajj and the secrets, blessings, and various, endless benefits of this Glorious House, which calls for revering it and holding it at the highest status of sacredness. This is why Allāh enjoins on His servants to head for it and perform pilgrimage to it in the manner Prophet Muḥammad (ﷺ) did, taught, and commanded His *Ummah* to follow.

Allāh ordains hajj for those who can afford the expenses of the journey, provision, and residence. This is the major prerequisite of hajj. This verse expressly states the obligation of hajj and indicates that one cannot be a true Muslim and believer unless they perform one obligatory instance of hajj so long as they can. Allāh says in the end of the verse: “...whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah)], then he is a disbeliever of Allāh], then Allāh stands not in need of any of the *'Alamin*.” Allāh commands His servants to perform hajj for their own good and benefit. Otherwise, He is in no need whatever for their worship. Whoever rejects this obligation is thus a

disbeliever who harms none but themselves.

In verse no. 196 of Sūrah Al-Baqarah, Allāh commands us to perform hajj (Major Pilgrimage) and *‘Umrah* (Minor Pilgrimage) and fulfill all their pillars, prerequisites, and associated rituals. There is no difference in this between obligatory hajj and supererogatory hajj, which is a special quality of hajj and *‘Umrah* not in other acts of worship. Whoever starts to perform hajj or *‘Umrah* should complete their rituals sincerely for Allāh. This includes every word, act, state, or trait that is necessary for completing hajj and *‘Umrah*, which is all described in detail in the books of Islāmic jurisprudence. Whoever enters the state of Ihram (*ihram*) for hajj or *‘Umrah* may not break it until they have completed all the rituals, except the case Allāh has made an exception to this general rule; namely, if one is prevented from completing the rituals.

This is why Allāh says in the verse:

﴿وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ﴾

“... But if you are prevented (from completing them) ...”

[Sūrah Al-Baqarah 2:196]

If you are prevented from reaching the House and completing the rituals because of illness, an enemy obstructing your way, running out of money, you lost the way, or any such cause that comprises a kind of prevention. Where this is the case, sacrifice an animal, a sheep, one-seventh of a cow, or one-seventh of a camel, if you can afford to. Then, shave your heads and end your state of *Ihram* due to prevention. This is what the Prophet (ﷺ) and his Companions did in the Year of *Hudaybiya* when the Meccan polytheists prevented them from reaching the House after they entered the state of *Ihram*. Where no sacrifice animal is available, is it sufficient to shave the head and thus break the state of *Ihram*, as did the Companions who had no animals

to sacrifice– which is the preponderant view? Or should one observe Fasting for ten days instead of sacrificing an animal, as is the case of the *Tamattu*¹, and break their state of *Ihram*– as is the view of some scholars?



[1] It is a type of hajj where a pilgrim enters the state of *Ihram* during the months of hajj with the intention of observing 'Umrah only. When they complete the rituals of 'Umrah, they exit the state of *Ihram* for 'Umrah then re-enter a new state of *Ihram* when they proceed to Hajj on the 8th day of *Dhul-Hijja*. [translator's note]

Explanation of the Do's and Don'ts to be followed by a person who has entered the state of Ihram for Hajj

Allāh then says:

﴿وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾

“...and do not shave your heads until the *hady* [sacrifice animal] reaches the place of sacrifice...” [Sūrah Al-Baqarah 2:196]

It is forbidden for a person who has entered the state of *Ihram* for hajj to remove any of the hair on their body as a way of showing reverence to this great ritual. Scholars have deduced through an analogy that it is forbidden to trim nails, too, for both are considered superfluous luxuries. This continues to be forbidden until the animal reaches its sacrifice place; that is, when the Day of Sacrifice comes (*Eid al-Adha*). It is better to shave the head after sacrificing the animal, but it is also permissible to shave before slaughtering the animal, as the Prophet (ﷺ) permitted it. He was asked about those who do any of the following before the other: shaving the head, observing the Stoning ritual, offering a sacrifice, and circulating around the Ka'ba.

He said it was permissible to observe all these rituals in any order: "Do and it is no sin."

The verse indicates that it is forbidden for one to break the state of *Ihram* if they are leading an animal to its sacrifice place until they reach it, whether they are performing *Tamattu'*, *qirān*, or *ifrād*¹. It is stated that if one exits the state of *Ihram* associated with 'Umrah; that is, by completing circulation of the Ka'ba and walking between *Safa* and *Marwa*, they should immediately intend to re-enter *Ihram* for hajj. Others stated that leading a sacrificial animal makes them a performer of *qirān*, and the animal they are going to sacrifice is thus associated with both rituals—hajj and 'Umrah—which is the preponderant view. Allāh, the Almighty forbids breaking the state of *Ihram* before the animal reaches its sacrifice place because showing the head—for men—and not shaving or cutting any hair is expressive of humility to Allāh and surrender to Him, which are the essence of this worship and the basis for one's righteousness and devoutness. This applies where no harm is incurred by the pilgrim. Still, if one has an illness, a wound, lice, or any harm or injury that requires shaving, it is permissible for them to shave their head, but they should fast for three days, feed six poor persons, or sacrifice a sheep as expiation. This is called the ransom for harm or injury. The same applies to trimming nails, wearing sewn clothes or covering the head for men; or wearing perfume for men or women. All this requires expiation through fasting, feeding people experiencing poverty, or offering a sacrifice.

As for the ransom for hunting, one way to fulfill it is to sacrifice an eatable animal equivalent to the one killed through hunting. Another is to feed poor people with an amount of food equivalent to the killed

[1] *Qirān* is a kind of hajj where a pilgrim enters the state of *Ihram* only once with the intention of observing both hajj and 'Umrah. As for *ifrād*, it is where a pilgrim enters the state of *Ihram* with the intention of observing hajj only, not 'Umrah. [translator's note]

animal, by feeding each poor person one *mudd* (544 grams) of barley or half a *Sā* (2-4 liters) of another crop. The third way is to observe Fasting for one day for each poor person instead of feeding.

As for a performer of *tamattu'* or *qirān*, they should offer a sacrifice, and if they cannot, they should compensate for it by fasting. There is no choice here. If a sacrificial animal is available, it must be offered. Otherwise, they may observe ten days of Fasting, three during hajj— not later than the Days of *At-Tashriq* (the 2nd, 3rd, and 4th days of *Eid al-Adḥa*)- and seven days after completing all the rituals of hajj. Fasting is mentioned with no specifications, which indicates the ten days may be observed successively or separately.

Allāh then says:

﴿ذَٰلِكَ لِمَنْ أَمْرُهُمْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

“...This is for him whose family is not present at *Al-Masjid-Al-Harām* (i.e. non-resident of Makkah)...” [Sūrah Al-Baqarah 2:196]

The obligation of sacrificing an animal for a performer of *tamattu'* or *qirān* or observing Fasting for ten days if they cannot offer a sacrifice is only for non-residents of Makkah. This obligation is only for travelers who come from near or far. When Allāh has conferred on a traveler the great blessing of observing hajj and *Umrah* in one visit— which is the case in these two kinds of hajj- it befits them to show gratitude to Allāh for this generous bestowal. Part of this gratitude is to offer a sacrifice, and this is the wisdom behind confining this obligation to those coming from afar, not residents of Makkah.

As for residents of Makkah or its roundabouts— those not deemed travelers- they are not commanded to offer a sacrifice or observe Fasting instead, due to the wisdom we have stated. Allāh ends the verse with

the command and warning:

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝١٩٦﴾

“... And fear Allāh much and know that Allāh is Severe in punishment.” [Sūrah Al-Baqarah 2:196]

Fear Allāh regarding all your affairs by complying with His commands and avoiding His prohibitions. Part of this is to abide by the obligations involved in this great worship and avoid what is forbidden in it. To urge those addressed by this command to comply with it, Allāh warns them of His severe punishment for those who disobey Him. Fearing Allāh’s punishment will urge one to abstain from sin. Whoever hopes for Allāh’s reward will do what helps them attain it. As for those who are heedless of Allāh, they will certainly dare prohibitions and neglect obligation.

In the following verse, Allāh tells that hajj is performed in specific months that are already known:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۝١٩٧﴾

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months...” [Sūrah Al-Baqarah 2:197]

Therefore, they do not need to be mentioned as Ramadan is required to be mentioned so people will know it is the month of Fasting, or as the appointed times of the Five Daily Prayers need to be mentioned. As for Hajj, it was a ritual in the sharia of Ibrahim and is still known among his descendants. According to the majority of scholars, these well-known months are *Shawwāl*, *Dhul-Qi’da*, and ten or thirteen days of *Dhul-Hijja*. These are often the months when pilgrims enter the state of *Ihram* and when the rituals of hajj, its pillars, obligations,

and supplementary acts, are performed. Therefore:

﴿فَمَنْ فَرَضَ فِيهِ الْحَجَّ﴾

“...So, whosoever intends to perform Hajj therein...”

[Sūrah Al-Baqarah 2:197]

If one determines to perform hajj and enters the state of *Ihram* for it, it becomes obligatory for them to complete it, even if it is not the first, obligatory hajj for them.

As-Shāfi‘i and other scholars who hold the same view have used this verse as evidence that it is impermissible to enter the state of *Ihram* for hajj before its appointed months. Still, the verse bears better proof of the permissibility of entering the state of *Ihram* before the appointed months. Allāh says: “...So whosoever intends to perform Hajj therein...”, which indicates that intending to perform hajj –which is by entering the state of *Ihram*- may be done in other than these months. Otherwise, there would be no need for the restricting adverb “therein”.

﴿فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾

“...then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj...”

[Sūrah Al-Baqarah 2:197]

You are commanded, O believers, to show reverence when entering the state of *Ihram* for hajj, especially if you do so during the appointed months of hajj. You should guard against anything that spoils it or renders it imperfect, like sexual intercourse and foreplay with your wives, especially speaking about matters related to the intimate marital relationship in the presence of women. Also, avoid sins, which also

includes breaching any of the things forbidden during *Ihram*. You are also forbidden to engage in any heated arguments, for they incite enmity and evil, which is at variance with the objective of hajj. Allāh has ordained hajj for His servants to show submission and humility to Him, draw closer to Him through all possible means, and transcend above sinning. This is the kind of hajj that Allāh accepts, and an accepted hajj has no reward but Paradise. Sins are already forbidden at any time and place, so they are even more so in hajj.

Also know that one cannot draw close to Allāh by quitting sins unless they fulfill obligations, too. This is why Allāh says after that:

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ﴾

“...And whatever good you do, (be sure) Allāh knows it...”

[Sūrah Al-Baqarah 2:197]

This includes every act of worship that gets one close to Allāh. Telling us that Allāh knows whatever good we do urges us to do more, especially in the holiest spot on earth: The Sacred House of Allāh. In it we should use every chance and compete to do righteous deeds, whether praying, fasting, giving to charity, reciting the Qurʾān, circulating around the Kaʿba, and say and do what is good.

﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾

“... And take a provision (with you) for the journey, but the best provision is *At-Taqlwa* (piety, righteousness)...”

[Sūrah Al-Baqarah 2:197]

Prepare for this blessed travel. Do not turn in need to people or aspire to what others have. Help fellow pilgrims along the journey and be generous to your travel company and bring joy to their hearts. On

travel, we prepare the provisions that nurture our bodies and make the preparations that get us safe to our destination. In this very special journey, another kind of provision is needed. It is the kind of provision that extends its benefits beyond the journey. Its good continues throughout one's life and their Afterlife. It is piety, the provision we need for the long journey to the Hereafter. It is what gets one to the ultimate bliss and greatest delight to be enjoyed eternally. Whoever neglects this provision is lost indeed and subject to every evil. Such is the traveler that will not get to their ultimate destination, the abode of the righteous.

By the grace of Allāh, one may turn material provisions into spiritual provisions, too. Intend by preparing this provision that you do it for Allāh by fulfilling your duty to yourself, your company, etc. Do it as an act of kindness, which Islām encourages, and a form of complying with Allāh's ordinance. Intention is the root of every good. It is what perfects good deeds and turns habits into acts of worship. Allāh ends the verse by saying:

﴿وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ﴾

“... So, fear Me, O men of understanding!” [Sūrah Al-Baqarah 2:197]

Be mindful of Me, O people of minds. Fear your Lord, which is the greatest thing sound minds enjoin. Abandonment of piety and fear of Allāh bears testimony to the weakness of mind and judgment.

Having commanded fear and being mindful of Him, Allāh illustrates that seeking His bounty and grace through trading, in the hajj season or any time, is not a sin unless it distracts one from the basic objective of hajj.

Ruling of Trading in the Hajj season

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

“There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)...” [Sūrah Al-Baqarah 2:198]

Trading is permissible so long as one earns lawful money, acknowledges that this is a blessing of Allāh He bestows on them, and does not attribute success and profit to their own skill independently of Allāh. Otherwise, it certainly is a sin at all times and places, and even more so in the holiest of places and best of times.

Explanation of the Various Acts of Worship to be performed during Hajj Pilgrimage

Allāh then says:

﴿فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ﴾

“...Then when you leave *‘Arafāt*, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the *Mash‘ar-il-Harām*...” [Sūrah Al-Baqarah 2:198]

These words of Allāh indicate many things:

- ✦ Staying on Mount Arafat is a great ritual and a pillar of hajj. Leaving Arafat cannot be except after spending time on it, which is the second greatest pillar of hajj after circulating the Ka‘ba (*tawāf*).
- ✦ Pilgrims are commanded to observe remembrance of Allāh in *Muzdalifa*, where pilgrims spend the eve of *Eid al-Adha*. After observing the Dawn Prayer, pilgrims stay in *Muzdalifa*, supplicating Allāh until daylight starts to appear. Remembrance of Allāh in *Muzdalifa* includes the Prayers, mandatory or supererogatory,

pilgrims observe there.

- ✦ Staying in *Muzdalifa* comes after staying on Mount Arafat.
- ✦ Staying on Arafat and *Muzdalifa* are both rituals of hajj that must be observed and manifested.
- ✦ *Muzdalifa* lies inside the Sacred House, for Allāh describes it as *Harām* (sacred).
- ✦ Arafat lies outside the Sacred House, which is understood from describing *Muzdalifa* only as *sacred*.

Allāh ends the verse with:

﴿وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ
الضَّالِّينَ ﴿١٩٨﴾﴾

“... And remember Him (by invoking Allāh for all good.) as He has guided you, and verily, you were, before, of those who were astray.” [Sūrah Al-Baqarah 2:198]

Remember Allāh and glorify His praise as He has blessed you with the right guidance after deviation and taught you what you did not know. This is one of the most precious blessings worthy of thankfulness through remembering the Bestower of this blessing, not only with the tongue but with the heart, too.

Allāh says in the following verse:

﴿ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

“Then depart from the place whence all the people depart...” [Sūrah Al-Baqarah 2:199]

Leave *Muzdalifa*, as people have always done in hajj since the time of Ibrahim to the present. The meaning of this was already well-known: observing the Stoning ritual, slaughtering the sacrifice animal, circulating around the Ka'ba, walking between *Safa* and *Marwa*, spending the three eves of *Dhul-Hijja* 11th, 12th, and 13th in *Mina*, and completing the rest of the rituals.

Since pilgrims have thus reached the end of the rituals, Allāh commands them:

﴿وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“... and ask Allāh for His Forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.” [Sūrah Al-Baqarah 2:199]

Allāh commands His servants to implore forgiveness for any fault they may have done during observing the rituals. He commands them to praise Him by way of thankfulness to Him for helping them perform and complete this glorious worship. This is what servants of Allāh should do after completing any worship. They should ask Allāh to forgive any fault or unintended negligence and meanwhile thank Him for guiding them. Those who do so will have their faults forgiven, their worship accepted, and more blessings showered upon them. Some underestimate the majesty of their Lord and think they have completely fulfilled all the rights of worship due to Him. Improper pride creeps into their hearts and they regard their worship as a favor to their Lord. They deceive themselves into thinking they deserve and have undoubtedly attained the highest status. Such conduct is most hateful, and it is feared their deeds may all be rejected.



Allāh's description of the Conditions of people After Hajj

Then, Allāh describes the conditions of people after hajj. They all ask Him for what they need and seek refuge with Him from what they fear. However, their intentions vary significantly:

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۚ وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ﴾

“... But of mankind there are some who say: ‘Our Lord! Give us (Your Bounties) in this world!’ and for such there will be no portion in the Hereafter. And of them there are some who say: ‘Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!’” [Sūrah Al-Baqarah 2:200-201]

Some focus on their worldly desires, but they do not think of the Hereafter, nor will they have any share of reward in it. Others have great aspirations. They pray to their Lord to grant them the best in both this life and the Hereafter. They ask Him earnestly to help them with their needs, both religious and worldly. Both groups will have a

share of what they have earned. Both will be recompensed for their deeds and intentions. Those whom Allāh accepts will have His grace and bounty. Others besides them will be treated with justice based on Allāh's wisdom. These verses indicate that Allāh hears and grants the prayers of Muslims and non-Muslims, the righteous and the wicked. Nevertheless, answering their prayers does not always mean Allāh loves them or is near to them, unless their answered prayers pertain to religion and the Hereafter. If one prays to Allāh regarding matters whose fruits extend to the Hereafter and has their prayers answered, then for them is good news of acceptance. Allāh's response to them is in this case the biggest evidence for their righteousness and nearness to their Lord.

Allāh's words: "that which is good" refers to anything that promotes the happiness of a servant and the quality of their life. Examples include lawful and blessed provisions, a righteous wife/husband, children that please the eye and heart, comfort, useful knowledge, righteous deeds, and all such other desired and welcome things.

As for "that which is good" in the Hereafter, this refers to deliverance from all kinds of punishments ahead of people in the Hereafter: the torment of the grave, the horrors of Judgment Day, and the torment of the Fire. It also includes attainment of Allāh's good pleasure and admittance into eternal joy and nearness to the Merciful Lord in Paradise. This supplication mentioned in the verse is one of the most eloquent supplications and worthiest of being repeated often. This is why Prophet Muḥammad (ﷺ) used to recite it much and urge others to do.



Remembering Allāh often in the Days of Tashrīq

Allāh says in the following verse:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

“And remember Allāh during the appointed Days...”

[Sūrah Al-Baqarah 2:203]

Now that the rulings on hajj have been clarified, Allāh ordains remembering Him often in the appointed days, the 11th, 12th, and 13th days of *Dhul-Hijja* (the Days of *Tashrīq*), according to the view of the majority of exegetes. This is due to the honor and sacredness of these days when the rest of the hajj rituals are completed. That is the time when pilgrims are the guests of the Most Merciful One, and this is why Fasting is forbidden in them. Remembering Allāh on these days has higher merit and virtue than on other days. This is why the Prophet (ﷺ) said: “The Days of *Tashrīq* are days of eating, drinking, and remembering Allāh.” The Stoning ritual and glorifying Allāh whilst engaging in it are qualified as a form of remembrance of Allāh on these days. So are the supplication between the two Stoning rituals, offering the sacrifice and mentioning the name of Allāh upon it; the Prayers observed on those days, mandatory or supererogatory; and the specified prayers recited after the mandatory Prayers. Many

scholars state it is encouraged to glorify Allāh [by saying *Allāhu Akbar* (Allāh is the Greatest)] throughout the three days as in the first ten days of *Dhul-Hijja*. Anything that draws one close to Allāh is a form of remembering Him.

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾ (٢٠٣)

“... But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good, and obey Allāh (fear Him), and know that you will surely be gathered unto Him.” [Sūrah Al-Baqarah 2:203]

There is no sin for those who leave *Mina* before sunset, and there is no sin for those who spend the night (the eve of the 13th of *Dhul-Hijja*) in *Mina* to observe the Stoning ritual the following day. Allāh thus lightens the burden of His servants by permitting both. Still, spending the night in *Mina* is better, for this is what the Prophet (ﷺ) did, and also because it is an increase in acts of worship. Allāh says: “... if his aim is to do good ...” as a condition not only in this case but in everything. The intention to do good that pleases Allāh is what protects one from sinning in all cases, not only in hajj. The verse ends with a command to fear Allāh by fulfilling His commands and avoiding His prohibitions because “... you will surely be gathered unto Him”. He will hold you accountable for your deeds. Those who fear them will find with Allāh the reward for the pious awaiting them. Those who are heedless of Allāh will receive their due punishment for abandoning piety. Piety, God-fearing, is the criteria for judgment and worthiness of either reward or punishment. Knowledge of and belief in the recompense awaiting each group is the greatest motivation for attaining piety.

Allāh mentions hajj also in Sūrah Al-Hajj in several verses, starting with:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka‘ba at Makkah) (saying): ‘Associate not anything (in worship) with Me, [*Lā ilāha illAllāh* (none has the right to be worshipped but Allāh) - Islāmīc Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in Prayer).’” [Sūrah Al-Hajj 22:26]

Allāh, the Almighty mentions the glory and grandeur of the Sacred House and the greatness of its builder, the Friend of the Most Merciful One. Allāh prepared the place of the Sacred House and guided Ibrahim to it. He made some of his offspring settle in that place and ordered Ibrahim to build the House. He built it on the basis of piety to Allāh and His good pleasure, along with his son, Isma‘īl. They built it with a firm intention, submission to Allāh, sincerity to Him, and supplicating that He will accept their work from them, so Allāh accepted it.

The fruits of that acceptance have continued since them to overflow in that holy place, generation after another. Allāh commanded Ibrahim to not associate partners with Him, and to give warning of it to his offspring and whoever receives his call; “... and sanctify My House...” from polytheism, sins, and anything that desecrates it. Allāh associates the House with Himself, *My House*, to add more honor to it than it

already has and amplify its love and reverence in the hearts, for it is the Great House of their well-loved Lord. Allāh has associated the House with Himself to make hearts yearn for it and incline to its visit from near and far. He has associated the House with Himself so those who come to circulate around it and observe the various rituals will sanctify it and hold it highly sacred. He commanded Ibrahim to sanctify the House for "... those who bow (submit themselves with humility and obedience to Allāh), and make prostration", i.e. those who observe the Prayers in it. Purify the House, O Ibrahim, for those righteous people who have no care but to worship their Lord and do what gets them closer to Him. They are worthy of purifying the House for them and preparing it for their worship. Part of purifying it is to prevent loud noise that distracts those who observe the Prayers, circulation around the Ka'ba, recitation of the Qur'ān, etc. Allāh mentions circulation around the Ka'ba, for it is an act of worship associated solely with this House. In the verse of Sūrah Al-Baqarah, no. 125, after mentioning the circulation of the Ka'ba, Allāh mentions devotional retreat in the mosques, for it is an act of worship associated with mosques in general.

Allāh says in the following verse:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ
مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾

"And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel; they will come from every deep and distant (wide) mountain highway (to perform Hajj)." [Sūrah Al-Hajj 22:27]

Teach people, O Ibrahim. About the ritual of hajj and call them to perform it. Announce among people, near and far, the obligation and the merit of hajj, for if you call them for Allāh's command, they will

readily come to fulfill it. Some will long for the Sacred House so much that they will come on foot. Some will come riding animals that cross the deserts and proceed along tough ways to reach the most honorable of places. They will come from near and far to answer the call of their Lord. Ibrahim (عليه السلام) did that, and his descendant, Muhammad (صلى الله عليه وسلم) followed. They both called people for performing hajj at the House. They persevered in their call and clarified everything about this great ritual, so what Allāh promised them took place. People have since then come on foot or riding means of transport, for the east and west, to answer the call.

Then, Allāh mentions the benefits of visiting the Sacred House so people will want to go to it:

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

“That they may witness things that are of benefit to them...” [Sūrah Al-Hajj 22:28]

Come, O people, to the House of Allāh for performing the rituals that you may gain religious as well as worldly benefits. You will gain the reward of hajj and also gain profits from trading. Everyone can see that already. All the acts of worship observed in this honorable spot, and the multiple rewards Allāh has made for them, are subsumed under these benefits. Besides, countless worldly gains can be earned as well, and these are also benefiting. Thus, Allāh has granted His promise and gave pilgrims what He said He will. This constitutes clear evidence for His Oneness and truthfulness of His Messengers.

So, let people come to the House for all that, and:

﴿وَيَذْكُرُوا أَنَّمَآ اللَّهُ فِي أَيَّامِ مَعْلُومَةٍ عَلَىٰ مَا رَزَقَهُم مِّنْ
بِهِمَةِ الْأَنْعَامِ﴾

“...and mention the Name of Allāh on appointed days (i.e. 10th, 11th, 12th, and 13th day of *Dhul-Hijja*), over the beast of cattle that He has provided for them (for sacrifice)...” [Sūrah Al-Hajj 22:28]

This part of the verse mentions religious as well as worldly benefits. Pilgrims are commanded to mention the name of Allāh upon slaughtering their sacrifice animals as a form of thanking Allāh for granting them this provision. When you have slaughtered them:

﴿فَكُلُوا مِنْهَا وَأَطْعُمُوا الْبَائِسَ الْفَقِيرَ﴾

“...Then eat thereof and feed therewith the poor having a hard time.” [Sūrah Al-Hajj 22:28]

Another verse says:

﴿فَكُلُوا مِنْهَا وَأَطْعُمُوا الْقَانِعَ وَالْمُعْتَرَّ﴾

“...eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men)...” [Sūrah Al-Hajj 22:36]

Feed people experiencing poverty of your slaughtered animal, whether they ask you or not. This command of eating its meat and offering some of it as a gift or charity encompasses the owners of the slaughtered animals and whatever they give as a gift to rich people.

Exit from the State of Ihram

﴿ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“Then let them complete their prescribed duties (*manāsik* of hajj) and perform their vows, and circumambulate the Ancient House (the Ka‘ba at Makkah).” [Sūrah Al-Hajj 22:29]

Then, let pilgrims complete their rituals and exit the state of *Ihram* by removing what has occurred to them because of it, like long, tousled hair, etc. Then let them fulfill any vows they have pledged upon themselves, be that a hajj, *Umrah*, or offerings. Once one has entered the state of *Ihram* for hajj, they have thus made it obligatory for themselves to complete hajj. The Sacred House of Makkah is the most ancient mosque on earth, protected against the tyranny of despots. Associating the ritual of circulation [around the Ka‘ba] with it only due to its merit and uniquely honorable status. It is the holiest spot and the main place of worship among all else on earth. Visiting the Sacred House is itself a form of worship, regardless of the rituals observed in it. As for the rest of the rituals, they have no significance as worship unless in association with it.

 SECTION THIRTEEN

Verses on Jihad and Associated Rulings

Illustration of the Wisdom behind Jihad and It's Reward

Allāh, the Almighty says:

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ
اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَهْدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۚ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾﴾

“Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory- those who have been expelled from their homes unjustly only because they said: ‘Our Lord is Allāh.’ Had it not been that Allāh checks one set of people using another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much would surely have been pulled down. Verily, Allāh will help those who help

His (Cause). Truly, Allāh is All-Strong, All-Mighty.”
 [Sūrah Al-Hajj 22:39-40]

At the dawn of Islām, Muslims were commanded to withhold their hands from fighting the disbelievers. They were permitted to struggle against them only through spreading the call for Islām. This was for clear wisdom. Then Muslims were oppressed and forced to leave their homeland. The disbelievers killed some and imprisoned others. They showed fierce enmity in every way they could. Because of that the believers immigrated to Medina and Allāh granted them the power to fight against their enemies who had united against them. This is why Allāh says: **“Permission to fight (against disbelievers) is given to those (believers) who are fought against because they have been wronged...”**. They have been prevented to practice their religion, forced out of their homes, and chased everywhere. Along with commanding them to exhaust all possible means of resisting enemies and winning victory, Allāh also commands the believers to rely on Him and ask Him for support. At the end of the verse, he states: **“... Allāh can give them (believers) victory.”**

In the following verse, Allāh describes the kind of transgression done against those permitted now to fight back: **“those who have been expelled from their homes...”** They were harmed and tormented to abandon their religion. They were made to suffer all that for nothing but that they embraced faith in Allāh and acknowledged that He is their Lord and One true Deity. They were punished for nothing but that they held faith sincerely in Allāh Alone and shunned worship of creatures. About this Allāh says in another Sūrah:

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

“And they did not fault that they believed in Allāh, the All-Mighty, Worthy of all Praise!” [Sūrah Al-Burūj 85:8]

This shows the wisdom behind jihad (fighting for Allāh’s cause) and the invaluable fruits reaped from it. Jihad is an essential requisite of religion, for it is meant to establish Allāh’s religion on earth and call people for worshipping Him, the purpose for which they have been created and the ultimate mission He has enjoined on them. Jihad is the way to resist and stop those who prevent Allāh’s religion from reaching people and embracing it. It is prescribed to stand against wrongdoers who transgress against Allāh’s religion and His believing servants, as Allāh, the Almighty says:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

“And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone [in the whole of the world].” [Sūrah Al-Anfāl 8:39]

This is why Allāh says: “... For had it not been that Allāh checks one set of people using another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much would surely have been pulled down...” Allāh uses some of His servants and creatures in many ways as soldiers against others. He honors some and humiliates others through various means, be they natural means decreed by Allāh or religious means through His commands and ordinances, and on top of this list comes jihad. But for this, the disbelievers would control the world, destroy any notion of religion sent with Messengers of Allāh, kill the believers, and demolish their worship places. Allāh is Most Kind and Gracious. The favors He bestows on His servants are endless. This teaches us the great wisdom behind jihad and that it is an essential fundamental of religion. It is not

like the wars of the wicked who cause countless innocent people to be killed for nothing but their greed and desire to enslave others. Islāmic jihad aims solely to establish justice and mercy and call people to be servants only of their Lord and Creator. It is a means of restoring rights to their owners, defending the oppressed, and deterring oppressors. It aims at spreading righteousness and reform in every way, and it is one of the most spectacular merits of Islām.



Reliance on Allāh with Patience and Perseverance for Support and Victory in Jihad

Allāh also says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا
وَتَذْهَبَ رِجَالُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٦﴾ وَلَا تَكُونُوا
كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ
اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful. And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with those who are *As-Sābirūn* (the patient). And be not like those who come out of their homes boastfully

and to be seen of men, and hinder (men) from the Path of Allāh; and Allāh is *Muhītun* (encircling and thoroughly comprehending) all that they do.” [Sūrah Al-Anfāl 8:45-47]

These verses include the command to fight against enemies. They guide the believers to the means armies and fighters should seek to win victory against their enemies. The most important of these means is patience. It is constant steadfastness and doing all possible efforts to attain this. The second is reliance on Allāh, imploring Him, and remembering Him much. Where the believers realize both means in the way Allāh ordains, they have thus done what they should to receive Allāh’s support and victory. Then, let them take the good news that He will grant them victory and put their trust in Him.

The command to hold fast to patience and remain steadfast also involves training the soul to these qualities. Whoever seeks to be patient will receive Allāh’s help in this. It is essential also to master archery, horse-riding, or the military arts and skills suitable for the time. Teaching and learning the skills of jihad are among the most effective causes that help believers remain patient and steadfast. Other causes include calling for courage and pursuing the means that ingrain it in the hearts, urging people through telling them about the merits of jihad and the fruits it brings in this life and the Hereafter. It is no less important to also warn against the outcomes of abandoning jihad, namely, loss of religion, deterioration of worldly affairs, and enemies’ seizure of what belongs to us and the humility and devastation this entails. Dignified and honored souls do not accept less than the high status of fighting in Allāh’s cause and defending these sublime principles through jihad, the noblest and highest of morals. Allāh, the Almighty says:

﴿إِنْ تَكُونُوا تَأْمُونُونَ فَإِنَّهُمْ يَأْمُونُونَ كَمَا تَأْمُونُونَ وَتَرْجُونَ مِنْ
 اللَّهُ مَا لَا يَرْجُونَ﴾

“... if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not...” [Sūrah An-Nisā’ 4:104]

Allāh urges the believers to hold fast to patience and perseverance by calling them to reflect upon their condition compared to that of their enemies, and the reward and elevated status awaiting them.

In the following verses, Allāh condemns the coward and encourages the repentant and the patient by stating the rewarding outcomes of their courage:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا
 عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَٰلِكِ بِأَنَّهُمْ لَا
 يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا
 يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ
 صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٥﴾ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً
 وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ
 مَا كَانُوا يَعْمَلُونَ ﴿١٢٦﴾﴾

“It was not becoming of the people of Al-Madinah and the Bedouins of the neighborhood to remain behind Allāh’s Messenger (Muḥammad when fighting in Allāh’s Cause) and (it was not becoming of them) to prefer their own

lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muhsinun*— 121 Nor do they spend anything (in Allāh's Cause) - small or great - nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner)..”
[Sūrah At-Tawbah 9:120-121]

Allāh said concerning the hypocrites who are reluctant to endure the difficulty of jihad:

﴿وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ﴾

“... and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!" [Sūrah At-Tawbah 9:81]

If they had sound judgment and understanding, if only they could put things in place, they would rather bear the difficulty of jihad than bear the torment of the Fire. They would rid themselves of this reluctance that would bring on dire consequences in this life and the Hereafter.

The more knowledge of religion and certainty one has, the greater their patience and steadfastness in jihad. An effective motivation that firms up the patience of one who fights in Allāh's cause is to understand that the truth is with them and they fight against falsehood. This sublime end is most worthy of perseverance and sacrifice. Besides, they surely know that the truth will certainly prevail in the end.

It also promotes determination and patience to trust in Allāh's promise. He has promised the patient support and victory and that He is with them in all cases. When Allāh is with someone, even if all people conspire against them, they fear none but Allāh. Reliance on Allāh, putting our trust in Him, and imploring His assistance serve a great purpose in ingraining patience in the soul. This is why Allāh associates remembering Him with success: "... and remember the Name of Allāh much (both with tongue and mind), so that you may be successful." [Sūrah Al-Anfāl 8:45]

He also says:

﴿كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ
وَاللَّهُ مَعَ الصَّابِرِينَ﴾ (٢٤٩)

"... 'How often a small group overcame a mighty host by Allāh's Leave?' And Allāh is with As-Sābirūn (the patient)." [Sūrah Al-Baqarah 2:249]

Allāh also says:

﴿وَكَايْنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِيشُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ
اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ (١٤٦) وَمَا كَانَ قَوْلُهُمْ إِلَّا
أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (١٤٧) فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ
الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ (١٤٨)

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with him

(fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's Way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirūn* (the patient). And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk." So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Al-Muhsinūn* (the good-doers)." [Sūrah Āl-'Imrān 3:146-148]

He also says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝٧﴾

"O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm." [Sūrah Muḥammad 47:7]

﴿إِن يَنصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي

يَنصُرْكُمْ مِّنۢ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝١٦٠﴾

"If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust." [Sūrah Āl-'Imrān 3:160]

Here Allāh tells the believers that none but Him has the power to grant them support and victory. He commands them to rely on Him, therefore, since this is the most powerful cause that helps in this situation. He says:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“... And whosoever puts his trust in Allāh, then He will suffice him...” [Sūrah At-Talāq 65:3]

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾

“Is not Allāh Sufficient for His slave? ...” [Sūrah Az-Zumar 39:36]

Is not Allāh Sufficient for those who demonstrate true servitude to Him? Indeed, He is. If they worship Him sincerely and rely on Him truly, He grants them support and victory.

Among the causes that help with victory, patience and steadfastness is harmony and concord and shunning disparity and discord. Disagreement destroys power and brings on failure. Agreement and harmony among Muslims and their cooperation to establish their religion constitute the greatest non-material power, which is the foundation and physical power follows from it. Perfection is to attain both as Allāh expressly commands in this verse:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know...” [Sūrah Al-Anfāl 8:60]

One of the causes of steadfastness and victory also is holding a sincere

intention to make the word of truth the uppermost. This is why Allāh warns against resembling those who go out of their homes boastfully to be seen and admired by people, and they hinder people from the path of Allāh. These do not rely on their Lord. Rather, they take improper pride in themselves and fight to support falsehood against the truth. The outcome they must inevitably face is disappointment, failure, and disgrace. This is why Allāh disciplined the best of people when some of them took pride in their personal powers in the Battle of *Hunayn*. “We will not be defeated today because we are great in number”, some of them said. Allāh described this situation saying:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا
وَصَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾﴾

“... and on the Day of *Hunayn* (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.” [Sūrah At-Tawbah 9:25]

When they realized their helplessness and the outcome of improper pride and repented from that attitude:

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ
جُنُودًا لَمْ تَرَوْهَا﴾

“Then Allāh did send down His *sakīna* (calmness, tranquility and reassurance) on the Messenger (Muḥammad), and on the believers, and sent down forces (angels) which you saw not...” [Sūrah At-Tawbah 9:26]

In fighting for the cause of Allāh, He commands perseverance,

patience, along with effective governance and perfect organization of military movements. He says:

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاصِدَ لِلْقِتَالِ وَاللَّهُ

سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

“And (remember) when you (Muhammad) left your household in the morning to post the believers at their stations for the battle (of *Uḥud*). And Allāh is All-Hearer, All-Knower.” [Sūrah Āl-’Imrān 3:121]



Prophet Muhammad (ﷺ) – The greatest commander in chief

The Prophet (ﷺ) arranged the Muslim army and assigned everyone the job they were most clever in. He filled in the gaps where it was feared the enemy would penetrate through. He guarded deposits and sent eyes to know the secrets and conditions of the enemy. He made use of his Companion's consultations, as Allāh, the Almighty has commanded especially in such a momentous matter. He sent secret agents that no one could even feel the presence of. It is also essential to beware of the spies of the enemy and take precautionary measures as appropriate for the time and place.

The commander must do all they can to discipline troops and teach them sincerity to Allāh and truthfulness in fighting for His religion. This must be their ultimate end from which nothing can dissuade them, be that loss of a commander or deviation of a chief. Where such is the sublime end pursued by the army, no external circumstances may stop their determination. Where leaders instruct soldiers and offer them an example to emulate, bearing in mind the great end they seek, the army will be the very model of perfection, great condition, and attainment of glorious victories. On the occasion of the Battle of *Uhud*, Allāh guides the believers to this wonderful guidance:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ

أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

“Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.” [Sūrah Āl-’Imrān 3:144]

Even though Muḥammad is the greatest commander and imam and honored Messenger of Allāh, Allāh draws Muslims’ attention that losing him should not gnaw into their determination and power. Rather, they fight for Allāh Alone to defend the truth with which the Messenger was sent and defeat falsehoods and evils. Therefore, let this end move you and form the basis of your jihad. Proceed along the path of Allāh, fearing nothing and being affected by nothing even if unwelcome matters occur. You will win some rounds and lose others, and perfection is to be a true servant of Allāh in both cases, in prosperity and misery. You must be true to Him whether things go the way you like or otherwise. This is what makes individuals and groups attain the highest statuses, and from Allāh we seek success.

It is also important that the commander should be merciful to his subjects. He should offer them sincere advice and willingly exerts his best efforts in doing and calling for good. He should check on his soldiers and consult them often, especially those of intellect among them. The subjects, in turn, should be obedient and not revolt or stir trouble against their commander, as Allāh says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن

تَنْزَعُمُ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ﴿٥٩﴾

“O you who believe! Obey Allāh and obey the Messenger (Muḥammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger...” [Sūrah An-Nisā’ 4:59]

If you disagree concerning any matter, especially matters pertaining to the policy of war, refer to this ultimate source that all the believers agree upon and refer to, old and young. They do this out of their knowledge that it is mandatory for them all to submit to Allāh and His Messenger and that the ruling of Allāh and His Messenger is the best and wisest and leads to the most fruitful outcomes. They know that Allāh knows what is best for them while they do not know. He Alone guides them to all that promotes their best interests.

Importantly also, battle gains must be distributed with truth and equity. The powerful should not be favored with them and the weak deprived, nor should the matter be left unorganized. Both are forbidden and both bring on much harm on the level of religion. Besides being a major sin, the inequitable distribution of battle gains stirs hostility inside the army, breeds avarice, and changes the creed of the army. Instead of fighting for the cause of Allāh, they fight instead for the transient worldly lure. This is enough to destroy order and bring on failure and chaos, which turns the army into a powerful weapon in the hands of Muslims’ enemies.

Another really significant matter that is considerably serviceable in wars is inciting enmity in the army of the enemy. It is important to use every way to cause disparity and disunity among them and meanwhile hold a truce wherever it is possible. Money should be given to chiefs where there is a high possibility that they will thus withhold their

hands from harming Muslims. How often these means caused to defeat enemies that huge armies would not defeat. Allāh says:

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ
صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهُمْ
عَلَيْكُمْ فَلَقَاتَلُوكُمْ﴾

“Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you...” [Sūrah An-Nisā’ 4:90]

In this verse, Allāh states the great benefit reaped from restraining from fighting those described. The successful among chiefs and commanders have bestowed great, well-known favors on the *Ummah* through abidance by this divine command.

Ponder these divine rulings, the only perfect code at all times and places. These, among many others, are signs that Islām is the true religion. It is the only reference humanity can seek for guarantee of happiness and peace and rescue from evils. Failure and deterioration are the inevitable outcome of abandoning the teachings of this religion that Allāh has made perfect and completed with it His blessings upon His believing servants.



 SECTION FOURTEEN

Trading and Kinds of Transactions

Explanation of Permissible Trade and Transaction

Allāh, the Almighty says:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

“...whereas Allāh has permitted trading and forbidden *ribā* (usury)...” [Sūrah Al-Baqarah 2:275]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً﴾

“O you who believe! Eat not *ribā* (usury) doubled and multiplied...” [Sūrah Āl-’Imrān 3:130]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent...” [Sūrah An-Nisā’ 4:29]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا

عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ
رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ
مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا
يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى
أَجَلِهِ ذَٰلِكُمْ أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا
إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

“O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And

the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is the All-Knower of each and everything.”
[Sūrah Al-Baqarah 2:282]

These glorious verses abound with treasured lessons and legal rulings. They expressly state the default rule that trade and transactions are originally permissible in general. There is no difference between delivering a commodity for a price paid immediately, and debt contracts where a price is paid in advance for a particular commodity to be delivered later (*bay' al-salam*) or a commodity sold for a deferred price, for Allāh says: "... when you contract a debt...". It is also a form of permissible trade to buy a commodity at a time when they are offered cheap and keep them for a time when their prices are higher. It is permissible to import and export commodities. Trade activities may be managed individually or through partnerships. All those are forms of trade Allāh has made permissible out of His mercy for promoting their interests and protecting them from harm. Trade is valid along with any terms or documents associated with it so long as it is free from juristic prohibitions Allāh and His Messenger have alerted us about. This includes all types of sale and sold commodities like real estate,

animals, goods, foods, kitchenware, drinks, clothes, linens, etc. They must all comply with the condition Allāh states: “mutual consent” based on true knowledge, not deception. As for a person with poor understanding, an insane person, or someone whose word cannot be relied on, their guardian should act on their behalf in transactions.



Explanation of Ribā (Usury) and It's various kinds

The major prohibitions that invalidate transactions are *ribā*, deception or fraud; uncertainty; ambiguity; and unfairness.

As for *ribā* (roughly translated as usury), it involves several kinds. One of them is when a measurable or weighable commodity is sold for another of the same type but a different quality or quantity (*ribā al-fadl*). For this kind of transaction to be permissible, it must fulfill the condition set by sharia; namely, both exchanged commodities—weighable or measurable—of the same type must also be similar in characteristics based on Islāmic criteria and both must be exchanged immediately on the spot. Another kind is *ribā al-nasī'a*. It is where a measurable or weighable commodity is sold for another without immediate exchange of the sold commodities— even if they are not of the same type. The aforementioned *bay' al-salam* (advance, full payment for a commodity) is excepted from this.

The severest of this kind of *ribā* is interest-based lending, which is what is meant by Allāh's words: "...Eat not *ribā* (usury) doubled and multiplied..."

When a debt is due, it is prohibited to tell an insolvent debtor to pay now, or later but with an increase on their debt. This causes the original debt to continue to multiply as long as the debtor cannot

repay it, without any benefit in return for the extra charged amount. A creditor is commanded to give respite to an insolvent debtor until they can repay their debt:

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

“And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay...” [Sūrah Al-Baqarah 2:280]



Description of the Punishment for those who practice Ribā

Whether lending is explicitly and deliberately interest-based, or whether some trick is played to increase the amount of the debt, both are subsumed under *ribā* that Allāh has strictly cautioned against and warned those who practice it of severe punishment:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

“Those who eat *ribā* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shayṭān* (Satan) leading him to insanity....” [Sūrah Al-Baqarah 2:275]

They will stand up from their graves panicked and disturbed because of the horrors ahead of them and the severe punishment awaiting them for practicing that major sin. Allāh has warned them of war against them from Him and His Messenger if they do not stop dealing in usury:

﴿فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْشِرُوا فَاْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْشِرُوا فَاْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْشِرُوا فَاْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ﴾
 ﴿وَأَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ (٢٧٩)

“And if you do not do it, then take a notice of war from Allāh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).” [Sūrah Al-Baqarah 2:279]

What can be more devastating to anyone than the outcome of a war waged against them by Allāh and His Messenger? Even if Allāh does not punish them immediately, they are destined to ruin unless they repent. Allāh, the Almighty says:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ﴾

“Allāh will destroy *ribā* (usury) and will give increase for *ṣadaqāt* (deeds of charity, alms, etc.)...” [Sūrah Al-Baqarah 2:276]

﴿وَمَا أَتَيْتُم مِّن رَّبٍّ لَّا يَزِيدُ فِي أَمْوَالِ النَّاسِ فَلَا يَزِيدُ عِنْدَ اللَّهِ﴾

“And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh...” [Sūrah Ar-Rūm 30:39]

Satan makes the way dazzling to those who deal in usury and eat up people's money unjustly. They are deceived by present security and lure, heedless of the punishment lying in wait for them in this life and

the Hereafter. Only if they repent, Allāh will forgive them only past transactions involving *ribā*. As for outstanding contracts, they are not forgiven and must be terminated so that they receive nothing but their capital sums, as stated in the abovementioned verse.

Another type of *ribā* is a debt that yields a benefit to the creditor. Lending money is an act of charity and kindness and a manifestation of mercy among people. It turns into *ribā* where the creditor gains a benefit from it or imposes a condition on the debtor pertaining to quality or quantity of the lent article/amount or a favor to be done to them in another transaction. Where the deal is money for money and the debt yields a conditional profit, this is *ribā*. Allāh, the Exalted is He warns the believers against dealing in usury in any amount or proportion. He commands them to earn only what is good and lawful, for this is the kind of profit Allāh blesses and sets right with it one's life and destiny in the Hereafter. Fearing Allāh with regard to money elevates morals, teaches us useful lessons, promotes friendly relationships, truthfulness, and justice; protects rights; and guarantees safety from unwelcome consequences.



Elucidation of the Prohibitions that Invalidate Transactions other than Ribā

Other prohibitions that invalidate transactions are gambling and deception, uncertainty, or ambiguity. In the Qur'ān, Allāh forbids gambling and associates it with drinking intoxicants. He states the harm resulting from this unlawful practice. Gambling can be involved in transactions as it can be in contests. Just as gambling in bets, games, or such sports is forbidden, transactions involving deception, uncertainty or ambiguity, risk to some of the parties rather than others, concealed dangers, etc. are forbidden likewise. This is why the Prophet (ﷺ) forbade sale involving deception or ambiguity. Examples include the sale of a fetus, a stray or escaping commodity (animal/slave), or something that has neither been inspected nor made known through description. This includes all kinds of *mulāmasa* (an old practice where a sale was finalized by touching a commodity without seeing or inspecting it), *munābadha* (finalizing a sale by throwing a commodity to someone who throws another and the exchange is concluded without inspection of either commodity), and all such sales involving conspicuous uncertainty or ambiguity. This kind of transaction is forbidden because each party may either gain a benefit for what they offer or not. This is at variance with the objective of sale transactions where one pays or offers something in return for another thing of value that they have knowledge of. A transaction is

forbidden where the price or commodity is unknown, or a debt is due on an unspecified or unknown date, for this involves uncertainty and is a form of gambling, which Allāh strictly forbids.

Some of the prohibitions of trade are unfairness, cheating, fraud, giving less in measure or weight, and usurping rights by taking more or giving less than is due. These are grave sins associated with severe punishments Allāh admonishes against, in this life and the Hereafter. An entire nation that lived before was annihilated because of these malicious transactions, which are included in the verse: "... Eat not up your property among yourselves unjustly..." [Sūrah An-Nisā 4:29] This also includes theft, robbery, and taking something by force from its rightful owner.



Explanation of the Verse about Writing Debts, Recording Transactions and Bringing Witnesses

The aforementioned verse no. 282 of Sūrah Al-Baqarah, the verse on debts and the longest verse in the Qurʾān, includes several benefits besides the foregoing. It tells of the necessity of recording transactions and bringing witnesses on them. The one who records them must be trustworthy, well-versed in recording debts, and have a full account of what needs to be recorded. The command in the verse is encouraged, nor mandatory, according to the majority of scholars, unless the money necessarily requires to be preserved or the transaction includes a deferred or unrepaid debt. In this case, the money cannot be preserved except in the manner the verse describes. If an obligation cannot be fulfilled except through specific means, executing those means becomes an obligation, too. The verse also tells that the scribe should write only what the debtor dictates if the debtor is sane, or the debtor's guardian if the debtor has poor understanding, like an insane person, a foolish one, or a young child whose word cannot be relied on. The debtor must dictate the full debt without decreasing it in quality or quantity.

The verse testifies that a written statement is the best way to prove

and preserve rights. It also serves as a discharge of liability where the possessor of the right acknowledges receiving or waiving it. Such a statement is proof against the party acknowledging the stated right if they claim that what is in it is false, a lie, etc.

The verse, and the following one in the Sūrah, guide to the importance of preserving rights through written statements, witnesses, and mortgage in case of travel or the like and unavailability of trusted ones to record the debt or bear witness. The verse also clarifies that a valid testimony in all kinds of transactions, a contract, termination, acknowledgment, terms and conditions; a disclaimer; and the like should be given by two trusted men if possible, or a man and two women. It is also proven through the *Sunnah* that the testimony of one person is valid if coupled with an oath given by the possessor of the right.

The verse also indicates that a testimony given by an unknown person or a person known for their disobedience of Allāh is invalid. A valid testimony is only one given by known, trusted persons.

It also points out that the testimony of two women is equal to that of one man. That is due to the fact that men have stronger memories and a better ability to memorize, as is explained in the verse: "... so that if one of them (two women) errs, the other can remind her..." [Sūrah Al-Baqarah 2:282]

The verse also indicates that if one forgets a testimony then remembers it, or is reminded of it, and gives it as remembered, their testimony is valid.

It also clarifies that one is not permitted to give testimony except of something they certainly know. If one has any doubt concerning a matter, it is forbidden for them to offer testimony concerning it.

The verse clearly reflects the great wisdom in the guidance Allāh gives

us for the best governance of our transactions and dealings. This is what preserves rights, establishes equity, clears charges and liabilities; and prevents disputes and unfairness. This is why Allāh says in the abovementioned verse: "... that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves..."

On countless occasions these statements Allāh has guided to have preserved rights and prevented disputes and mischief. Glory is to Him Who has ordained sharia for the best interests of His servants, both in their religious and worldly affairs.

The verse also states that ongoing trade carried out on the spot need not be recorded, for the handover of the sold goods and instant payment of the price is sufficient already for preserving rights. Also, it would be difficult to record each and every sale transaction were this obligatory. As for testimony, it should be supported, especially in important matters. As for Allāh's words: "... Let neither scribe nor witness suffers any harm...", this translation reflects one interpretation of the original verse. Another interpretation is: "... Let neither scribe nor witness inflict any harm...". Both must abide by justice in their recording or testimony, and none of them is permitted to favor any of the parties for a personal purpose. They are also forbidden to take an undeserved wage for their recording or testimony, nor may any of them procrastinate in doing their duty that one or both parties would be harmed. According to the other interpretation, none of the parties is permitted to inflict any harm on the scribe or witness by assigning them a duty beyond their capacity or that would cause them any harm. By performing their duties, the scribe and witness do a righteous deed and an act of kindness, so they should be thanked, not harmed.

The verse also indicates that learning to write is something Allāh loves and a blessing He bestows on His servants. Part of showing gratitude for this blessing is to not refuse to write as Allāh has taught them.

It is understood from the verse that Allāh has ordained these rulings to preserve rights. Muslims should learn to write documents and the relevant terms commonly used in them. When a scribe has these skills, they do people the invaluable service of helping to preserve their rights. Besides, a scribe must be trustworthy so people can rely on them in doing the job and trust their integrity.

A scribe whose character and writing style are known and trusted will do great good to people through the documents they write, even if those documents outlive the scribe.

The verse also indicates the obligation of giving witness and that it becomes mandatory for the one who undertakes it. Concealing or withholding a testimony of truth is a major sin, just like giving a forged testimony that gives a right to those who have no claim to it or deprives a rightful claimant of their right. Both concealment and forging a testimony cause the rightful possessor of the right to be wronged by losing their right. It also involves wronging oneself by committing a major sin, and wronging the transgressing party by helping them persist in their transgression.

We also learn that proofs are valid for supporting rights, which is done through four instruments: testimony and mortgage– as stated in the above verses– as well as a guarantee of the debt and guarantee of the debtor, which is also understood from the verses as well as Allāh's words:

﴿وَأَنَا بِهِ زَعِيمٌ﴾

“... and I will be bound by it.” [Sūrah Yūsuf 12:72]

That is, I guarantee it. The legal code of previous Messengers applies to us, too, unless our sharia stipulates otherwise. Associating a mortgage with traveling does not mean it is invalid in one's home. The

association here is not meant for limitation, but it is only because a mortgage is most probably required in travels where a trusted scribe may not be available.

The verse also proves the validity of imposing guardianship on someone due to their young age, insanity, or foolishness, as Allāh says: "... But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice..." [Sūrah Al-Baqarah 2:282]

The verse gives the guardian the right to dispose of affairs related to money and property of their ward, provided that they do what is best with the ward's riches. Allāh, the Almighty says:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength..." [Sūrah Al-An'ām 6:152]

The ward may not be paid their money until they grow up and wise up, which should be verified through testing, as Allāh, the Almighty says:

﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾

"And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them..." [Sūrah An-Nisā' 4:6]

The part of the verse related to the duties and rights of scribes and witnesses' underlines that whoever does an act of goodness should accomplish it, facilitate it for the concerned parties, and not inflict

any harm on them. It also indicates that doers of good deserve to be thanked and should not be overburdened beyond their capacity. This is to show gratitude for their goodness and to encourage doing good in general.

It is understood from the ending of the verse: "... so be afraid of Allāh; and Allāh teaches you ..." [Sūrah Al-Baqarah 2:282] that God-fearing is a means of attaining knowledge just as pursuing knowledge promotes piety. This is also clear through the verse: "O you who believe! If you obey and fear Allāh, He will grant you *furqān* [(a criterion to judge between right and wrong) ...]" [Sūrah Al-Anfāl 8:29] He will grant you knowledge by which to differentiate between right and wrong and to know the essential truths.

The verse also indicates the importance of pursuing knowledge of worldly sciences, not just Islāmic sciences. It is essential to learn Sharia, and it is also essential to learn how to manage trade. Allāh, the Almighty ordains His servants to protect and preserve both their religion and their worldly affairs, and His Glorious Book contains the clarification of everything.

The following verse also indicates that it is ok to deal with one another on the basis of mutual trust, without documentation:

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ﴾

"... then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully)..." [Sūrah Al-Baqarah 2:283]

However, in this case, trust depends on the righteousness of the entrusted party, or the possessor of the right would be greatly risking their right. This is why Allāh commands the entrusted party to discharge their trust. When someone trusts you, he has actually done

Importance of Hiring the men for the job of Rule/Governance with required qualities

Allāh, the Almighty says:

﴿إِنَّ خَيْرَ مَنْ أَسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ﴾

“... Verily, the best of men for you to hire is the strong, the trustworthy.” [Sūrah Al-Qaṣaṣ 28:26]

﴿قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ﴾

“[Yūsuf (Joseph)] said: “Set me over the store-houses of the land; I will indeed guard them with full knowledge” (as a minister of finance in Egypt).” [Sūrah Yūsuf 12:55]

These two verses highlight the importance of choice for hiring, assigning, entrusting, or appointing for rule or governance, a great matter or a small one, a person who has both qualities: They must have strength and competence to do the job and take care of all its relevant matters. The second quality is integrity that earns one trust

that they will do their best and offer the most faithful advice. When one combines competence and strength, work will be done with perfection. Where one with these two qualities is found, they are worthy of being retained to do the job required. Otherwise, the best possible candidate should be selected. Failure and imperfection in any kind of work stem from a lack of one or both of these qualities.



SECTION FIFTEEN

Inheritance Laws

Verses on the Distribution of Inheritance

These are stated around the beginning of Sūrah An-Nisā, starting from the verse:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثُ مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بَوَىٰهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُّ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِلْمِثْلِثَيْنِ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ الشُّدُّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ١١﴾

“Allāh commands you as regard your children’s (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are

nearest to you in benefit; (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise.” [Sūrah An-Nisā 4:11]

The two verses following it deal with inheritance rulings as well. Besides these three, there is also the verse at the very end of the same Sūrah:

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتُ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾﴾

“They ask you for a legal verdict. Say: ‘Allāh directs (thus) about *al-kalāla* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything.” [Sūrah An-Nisā 4:176]

The abovementioned verses state the rulings of inheritance in such detail that leaves no ambiguity and no doubt in the great wisdom characterizing them. Allāh’s commanding parents with regard to their

own offspring is a manifestation of His ultimate mercy and care. It shows that He is more merciful with His servants than parents are with their children. Allāh commands parents with regard to their children, for children are a trust placed under the guardianship and care of their parents. If parents obey the commandment of Allāh regarding their children, they have thus discharged their trust. Otherwise, they have betrayed the trust and born the sin and loss entailing from that.



وَالْوَالِدَيْنِ إِذَا قَالَا هَاتَيْنَا إِلَيْكَ ذُرِّيَّتَنَا لَعَنَ اللَّهُ لَكُمُ الْيَهُودَ وَالنَّصَارَىٰ لَمَّا عَلِمُوا أَنَّ اللَّهَ يَرْزُقُهُمْ مِنْهُ وَلَمْ يَكُنْ لَهُمْ كُنُوزٌ بَلْ كَانُوا يَكْفُرُونَ

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ

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وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ

وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْحَقُّ وَأُولَٰئِكَ هُمُ الصَّادِقُونَ

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Distribution of Inheritance Among Children

In the stated verses, Allāh details the way of distributing inheritance among children, which are three cases:

The first case: If there are male and female children, they share the inheritance based on the rule: "... to the male, a portion equal to that of two females...", whether they are the children of the deceased person or grandchildren born of his son(s). From this, the second case follows:

The second case: If there are male children only, they receive equal shares. If the heirs in the higher category (of children) are males, those in the lower category (of grandchildren) are excluded from inheritance.

The third case: If the deceased person leaves behind one daughter or one granddaughter born of a son of his, she is entitled to half of the inheritance. If they are two or more, they are entitled to two-thirds of the inheritance, as Allāh says: "... two or more...". This is to direct attention that the percentage of two-thirds remains as is and does not increase based on the number of daughters. This is to prevent anyone from thinking that, as the one-half increases to two-thirds when the number increases from one daughter to two daughters, the same goes when the number is over two. Whereas two sisters are entitled to two-thirds of their deceased brother's inheritance, his two daughters have a better claim to these two-thirds. If the deceased person leaves behind two daughters, his granddaughters born of his son(s) are excluded. What remains of the inheritance after the two daughters receive their

share goes to residuary heirs. If she is only one daughter, she receives one-half, and the remaining share of one-sixth goes to the daughter(s) of the son(s) of the deceased person.

These are the cases of inheritance for descendants, wonderfully covered by the verse. The word “descendants” in this context refers to males and females and includes one’s own children, grandchildren, great-grandchildren, etc. born of one’s sons. As for grandchildren or great-grandchildren born of one’s daughters, they are not included in this term when it comes to inheritance rulings.



Illustration of the Shares Parents of the Deceased Person are Entitled to

Then Allāh shows the shares parents of the deceased person are entitled to. A mother is entitled to one-sixth if the deceased person has a descendant(s), whether they are the children of the deceased person or grandchildren born of his son(s). She is also entitled to one-sixth of her deceased child's inheritance if the deceased person has two or more siblings, males and females. The only case a mother is entitled to one-third is when the deceased person leaves no descendants or siblings.

As for the ruling on the distribution of shares among parents and a husband/wife, it is taken from Allāh's words: "... and the parents are the (only) heirs...". The word (only) refers to the fact that the deceased person has left behind no descendants or siblings. Where a husband/wife is left behind along with the parents of the deceased person, the mother does not inherit the full one-third of the whole inheritance. Another interpretation says she inherits one-third of the parents' share of the inheritance, not the entire inheritance. As for the share of the husband/wife, this is like the share entitled to a creditor of the deceased person. Allāh knows best.

As for the father of the deceased person, Allāh has entitled him to one-sixth if there is a descendant. If the descendants are males, the father is entitled to no more than one-sixth and the descendants have a better claim to inheritance than the father, according to the consensus of

scholars' opinions.

If the descendants are one or more females, she/they receive their entitled shares and the father of the deceased person becomes entitled to one-sixth. If anything else remains, it goes to the male who is most closely related to the deceased person, the father in this case. A father is more closely related than the deceased person's siblings and their children and paternal uncles (of the deceased person) and their children. In this case, the father is originally entitled to a mandatory share of one-sixth, and he also receives another share as a residuary heir. If the shares of the original, closely-related heirs consume the entire inheritance, the father receives no more than one-sixth. An example of this is when the deceased person leaves behind parents and two daughters; the two daughters receive their two-thirds and each of the father and mother receives one-sixth.

The honorable verse indicates that where the deceased person has no male or female descendants, the father is entitled, not to a specific share, but to the entire inheritance, being the most closely-related male heir. Where there are other closely-related heirs entitled to specific, mandatory shares, they receive their due shares and the remaining part of the inheritance all goes to the father of the deceased person. This is what scholars agree upon by consensus. The ruling on the grandfather is similar to that on the father except in the two special *Umari* cases. The mother receives a full one-third along with the grandfather. As for the share entitled to a grandmother, it is one-sixth if there is no mother (of the deceased person). This is established in *Sunnah*.



Inheritance Rulings on the Husband and Wife

Then Allāh mentions inheritance rulings on the husband and wife. A husband is entitled to one-half of his wife's inheritance if she has no descendant(s) and one-quarter if she has a descendant(s). As for the share of a man's wife/wives, she/they should have one-quarter of the husband's inheritance if he has no descendants. If the husband has a descendant, male or female, born of his wife/wives or another woman/other women, whether a child of the husband himself or a grandchild born of his son(s), the share of his wife/wives is one-eighth.

Rulings on Shares of Siblings

Then Allāh details the rulings on siblings born of the same mother and that they are not entitled to any share of inheritance unless the deceased has left neither descendants nor ascendants as heirs. Where this is the case, one brother/sister born of the same mother shall be entitled to one-sixth of the inheritance. If they are two or more half-siblings from the mother, they share one-third of the inheritance, and there is no difference between a male and female here. Allāh states that all these mandatory shares of inheritance shall be distributed after deducting any share or amount bequeathed by virtue of a will and after repayment of debts owed by the deceased person. The Prophet (ﷺ) has decreed that debts should be repaid before deducting the share in the will. Scholars have unanimously agreed on that. Allāh has set the condition for wills that whatever is written in them must not inflict any harm on the legitimate heirs. Otherwise, it is an unfair will and shall be amended in a way that eliminates injustice.

After stating the details of inheritance rulings, Allāh declares that these are the obligations and limits set by Him, so it is impermissible to violate them or go beyond them. No heir may be given more than they are entitled to, and no heir may be deprived of all or part of their legitimate share.

At the end of the Sūrah, Allāh details the due shares of siblings of the same father and mother or half-siblings born of the same father (not half-siblings born of the same mother). If the deceased person leaves

behind one sister, she is entitled to half of the inheritance. If they are two or more sisters, they are entitled to two-thirds of the inheritance. If they are brothers and sisters, a brother is entitled to a share equal to that of two sisters. In the latter case, they receive their shares based on the same ruling governing shares of descendants, if they are full siblings or half-siblings from the father. If the deceased person leaves behind both full siblings and half-siblings from the father, the full siblings exclude half-siblings from inheritance. If they are full sisters and half-sisters from the father and the full sisters consume two-thirds, nothing remains for the half-sisters. If she is one full sister, she receives her one-half, and the half-sisters from the father shall be given the remaining two-thirds (i.e. one-sixth of inheritance).

Besides the foregoing, the deceased person may leave behind siblings not from the same mother (but from the same father or sharing both parents) and their children; paternal uncles and their children; and those with whom the deceased person has made a pledge by virtue of which they are allocated a share of the inheritance (by a will). Where this is the case, the following authentic hadith of the Prophet (ﷺ) reported on the authority of Ibn 'Abbas shall apply: "Each rightful heir shall be given their due share, and whatever remains shall be given to the most closely-related male relative." (Recorded by Muslim) Therefore, siblings shall come first, then their children, paternal uncles, their children, and finally those given a pledge of inheritance. The most closely related comes first. If they are all of the same degree of closeness, those related to the deceased person by the strongest bond shall come first. For example, a full sibling (born of the same father and mother) shall come before a half-sibling born of the same father only



SECTION SIXTEEN

Marriage and It's Associated Matters

Allāh urges His Servants to practice Lawful Marriage

Allāh, the Exalted is He says:

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذْنَىٰ أَلَّا تَعُولُوا ۗ﴾^٢ **وَأَنْتُمْ أَلَسَاءٌ صَدُقْتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا** ﴿٤﴾

“And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. And give to the women (whom you marry) their *mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allāh has made it lawful).” [Sūrah An-Nisā 4:3-4]

Allāh, the Almighty has created His servants with a natural inclination to marriage and made it generally permissible to them. Moreover, He has urged them to practice lawful marriage and stated that He likes it and is well-pleased with it. This is due to the fact that marriage entails precious fruits and invaluable benefits for people. Since marriage has such great significance, Allāh has associated with it numerous rulings and various rights and duties all revolving around and aiming at righteousness, promoting the conditions of the husband and wife, and warding off harm and corruption. The rulings governing marriage, among many others, show the beauty of Islāmic Sharia and its keenness on promoting interests and preventing evils.



Choosing Righteous Women before Proposal

In the abovementioned verse, Allāh, the Almighty says: “And if you fear that you shall not be able to deal justly with the orphan girls...”; if you have orphan girls under your guardianship, and you fear you will not deal with them justly because you do not love to marry them, then marry any women other than them. Choose women who are good and righteous and with whom your lives will be blissful. Choose those with true faith, sound judgment, noble lineage, politeness, decency, and such other merits that encourage men to choose them.

This verse urges men to choose well before proposing to ask a woman’s hand. It advises men not to marry except women whose merits make them appropriate matches. Marriage is conducted for many purposes and objectives, and for these to be achieved, a woman should be from a good, righteous family, well-bred, and of good character, etc. The foremost traits of such women are true commitment to religion and being a reasonable person.

Marriage is mainly sought for guarding one’s chastity against unlawful sexual intercourse and attaining happiness in life. The foundations for realizing this are righteous morals, decent behaviors, and a noble character.

One of the most important aims of marriage is giving birth to honorable and intelligent children, and the basis for this is a good family lineage and good character. This is why Allāh permits, even encourages, that a man should look at the woman he intends to propose to so he may

know what he needs to know before marrying her. Allāh then says: "...two, or three, or four...", which means a man may take two wives, three wives, or four wives simultaneously, but not more than four. Allāh has bestowed this favor upon His servants, so it is unanimously agreed that a man may not exceed the number specified by Allāh. One wife may not be sufficient to satisfy a man's sensual desire, emotional needs, or any other objectives he has meant to realize through marriage. This is why Allāh has permitted this number. Four wives would be more than enough to the greatest majority of men, except in very rare situation. Meanwhile, if a man fears he would not be able to establish justice among his wives, then he should marry only one wife besides his slave-women who do not have similar rights as wives. This (marrying one wife, or having slave women) is what a man should do to avoid injustice.

From this we understand that one may not proceed with a matter they fear they may not be able to deal with on the basis of justice and righteousness. Even if it is a generally permissible thing, if one fears they may not fulfill their duty regarding it, they should avoid it and take the safe side. Safety is the best thing one can have. It is quite common for men to wrong women and deprive them of the rights Allāh has made due to them. This is especially true with regard to the obligatory bridal-money that is often a large sum paid all at once, thus causing a man to incur difficulty. Therefore, Allāh commands men to grant women their bridal-money with a good heart, without procrastination or depreciation.



Bridal-money is the Right of the Women

It is also understood from the verse that bridal-money is the right of the woman. It should be paid to her or her guardian in marriage if she is of an appropriate age and mind, or to her rightful custodian if she is young or of poor understanding. A woman rightfully possesses her bridal-money by virtue of the marriage contract, for Allāh associates it with her in the verse and orders that it should be given to her. Being her own property, she may waive some of the bridal-money, postpone repayment of it, or accept to have anything in compensation for it. In this case, "... take it, and enjoy it without fear of any harm...", and it is no sin. This is also evidence that a sane woman has the right to dispose of her money however she likes, even if she gives it to charity, and her guardian has no right to take any of it unless she willingly gives it to them. The command to marry good, righteous women implies the prohibition of marrying evil women that a Muslim man is not permitted to marry. This includes disbelieving women, who are neither Christians nor Jews, and fornicating women unless they repent to Allāh, as expressly stated in the Qur'an for both.

The verse also testifies that lawful marriage must involve payment of bridal-money. It may be a large or a small amount, but it is forbidden for anyone to marry without bridal-money. If no amount is specified, she should be given the bridal-money common among her peers. Marriage without bridal-money was a privilege specifically and solely granted to the Prophet (ﷺ), as Allāh, the Almighty says:

﴿وَأَمْرَءٌ مُّؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ﴾

“... and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers...” [Sūrah Al-Aḥzāb 33:50]

Allāh also says:

﴿فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكَحْنَ أَزْوَاجَهُنَّ﴾

“... do not prevent them from marrying their (former) husbands...” [Sūrah Al-Baqarah 2:232]

This is evidence of the necessary presence of the woman's guardian in concluding her marriage contract. He should be her closest male relative. If she has neither a close nor a distant male relative, or she does not know them, or they have been absent for a very long time, the ruler takes the place of her guardian. The sultan or ruler is the guardian of any woman who has no guardian.

Allāh also says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآءِ تَرِثُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝﴾

“O you who believe! You are forbidden to inherit women

against their will; and you should not treat them with harshness, that you may take away part of the *mahr* you have given them, unless they commit open illegal sexual intercourse; and live with them honorably. If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.” [Sūrah An-Nisā 4:19]

In the pre-Islāmic era of ignorance, when a man died, his wife was inherited as part of his property. A male relative of the deceased man, like his brother or son of his paternal uncle, believed he had a better claim to her than herself and would prevent her from marrying any but him. In case he liked her, he married her without bridal-money or he offered her bridal-money that pleased him, not her. In case he did not like to marry her, he prevented her from marrying another man unless she or the man she would marry gave him money in compensation. Some dealt in such a way with their own wives. They deprived their wives of their rights and did not give them generously of their money so at least the wife would be able to give back her bridal-money in return for divorce. Therefore, Allāh has forbidden the believers from those vicious practices “... unless they commit open illegal sexual intercourse...”, speak obscene words to another man, harms or hurts her husband or those related to him, etc. Where such is the case, taking her bridal-money is rightful not wrongful.

Allāh then commands: “... and live with them honorably...”, which includes anything a man says or does to his wife. A man should provide for his wife, which includes providing a home, her clothing, and all she needs in a manner that suits her. He should treat her gently and decently, abstain from hurting her, and demonstrate good morals towards her. He should give her, her rights without procrastination. The same duties also apply to the wife, which is generally governed by the traditions and customs of the time and place so long as they do not contradict sharia. Allāh, the Almighty says:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِّرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا﴾

“Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him...”

[Sūrah At-Ṭalāq 65:7]

As for Allāh’s word: “... If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good”, they mean: O husbands, keep your wives even if you dislike them, for Allāh may bring through them abundant good:

One of them is that compliance with the commands of Allāh and His Messenger (with regard to your wives) will bring you happiness in this life and the Hereafter.

Also, getting himself to be good and kind to his wife even though he dislikes her is good training on high morality. Perhaps he will like her one day, too. Perhaps she will get rid of the reasons that make him dislike her. Perhaps Allāh will grant him from her a righteous child who is a great treasure to his parents in this life and the Hereafter. Even if a man dislikes something about his wife, he should look at her other qualities and traits, for he may like some of them. Also, let him look at the other objectives he fulfills through his marriage to her so that he may disregard what he dislikes for the sake of what he likes. This is what justice and sound judgment dictate. A reckless man only focuses on certain merits. If he does not find them, he cancels out all the other merits his wife has. Such a man can never find a good match all his life, not a wife or even a good friend, but they are so fickle.

A prudent, faithful, and intelligent man, however, weighs advantages

in the face of disadvantages. He is grateful for what is given to him, faithful to his wife, and focuses on merits rather than demerits.

If a man reaches the elevated status that only the most perfect of men attain, he sees nothing but the merits and disregards any defects or imperfections altogether. They pardon them for Allāh and as a token of love and appreciation to his wife. Such a man enjoys Allāh's reward, comfort in his life, and high morality hardly to be attained. This is the grace of Allāh He grants to whomever He wills. Nevertheless, this recommended patience is only for him who can endure it. Otherwise, if there is no way but separation and there is no room for forbearing and keeping his wife, Allāh permits him to divorce her. This is why He says:

﴿وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ﴾

"But if you intend to replace a wife by another..." [Sūrah An-Nisā 4:20]

It is permissible for you if you do. Still, if you have given your divorced or future wife even a great amount of bridal-money, you are forbidden to take anything of it, but give them their right without delay:

﴿وَأَتَيْتُمْ إِحْدَهُنَّ قِطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا

أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا﴾

"... and you have given one of them a *Qinṭār* (of gold i.e. a great amount as *mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?" [Sūrah An-Nisā 4:20]

This indicates that bridal-money may be a large amount and that it belongs solely to the wife. Still, it is best and more perfect to be lenient

with bridal-money (by not imposing large amounts to be given), as the Prophet (ﷺ) did. This is to facilitate lawful marriage and clear people of heavy liabilities.

Allāh also explains the wisdom behind prohibiting a husband to take his wife's bridal-money and why it is a manifest sin:

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُم مِّيثَاقًا غَلِيظًا ۝﴾

“And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?” [Sūrah An-Nisā 4:21]

Before concluding the marriage contract, she is unlawful for him. She has not been willingly made lawful to him except by virtue of this contract and the strong covenant concluded based on the conditioned bridal-money. When he has consummated his marriage with her and practiced with her the intimate relationship that had been prohibited before the conclusion of the marriage contract with all its terms and conditions, she then deserves the bridal-money and he has fulfilled his purpose in return. How, after fulfilling your purpose, do you want to take her right that she has been given in return? Undoubtedly, this is a manifest sin and ugly conduct in [violation of] religion, logic, and sound natural disposition.



Details of Women forbidden for Men to Marry

Allāh says in the following verse:

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا﴾

“And marry not women whom your fathers married, except what has already passed; indeed, it was shameful and most hateful, and an evil way.” [Sūrah An-Nisā 4:22]

Then, Allāh mentions all the women a man is forbidden to marry. After this, He says:

﴿وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ﴾

“... All others are lawful...” [Sūrah An-Nisā 4:24]

Allāh has detailed in the abovementioned verse all the women who are unlawful for a man to marry, be that because of consanguinity, fosterage, or marriage affinity. As for those made unlawful because of marriage affinity, if a man marries a woman, four rulings follow from this: This wife becomes unlawful for his sons, grandsons, great grandsons, etc. whether they are his sons through consanguinity or fosterage. This wife also becomes unlawful for his father,

grandfather, great grandfather, etc. whether they are his fathers through consanguinity or fosterage. Her mother becomes instantly unlawful for him once the marriage contract is concluded. As for her daughter(s), she becomes unlawful for him only if he consummates marriage with that wife. Once marriage is consummated between a man and a woman, any daughter of this woman, whether from a former or later marriage, becomes unlawful for this man because she becomes his step-daughter.

As for women made unlawful for a man because of consanguinity, they include his mother, grandmother, great-grandmother, etc. They also include his daughters, granddaughters, great-granddaughters, etc. Also, a man's sisters are unlawful for him, whether they are full sisters (sharing the same father and mother) or half-sisters (sharing only the father or the mother with that man). A man's nieces are also unlawful for him. So is the case with paternal and maternal aunts, which includes all the sisters of a man's father and any of his forefathers, and the sisters of a man's mother, grandmother, great-grandmother, etc. Apart from these, any other female relatives of a man are lawful for him to marry, like daughters of paternal uncles and aunts and daughters of maternal uncles and aunts. In the abovementioned verse, Allāh mentions those unlawful for a man to marry then says: "... All others are lawful...". In another verse, Allāh mentions the female relatives lawful for a man to marry, which means his other female relatives are unlawful for him:

﴿وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ الَّتِي

هَاجَرْنَ مَعَكَ

"...and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah) with you..." [Sūrah Al-Aḥzāb 33:50]

As for women made unlawful for a man to marry because of fosterage, they are similar to those unlawful because of consanguinity, on the side of the foster-mother and the foster-father. A woman becomes a mother to the child she breast-feeds and her mother a grandmother to the child (as well as her great grandmother, etc.). Her brothers and sisters become the child's maternal uncles and aunts. Her children become the foster-child's siblings, and he becomes a paternal or maternal uncle to his foster-sibling's children. Similar fosterage relations bind one to his foster-father.

As for similar relations on the side of the fostered child, they are not similarly unlawful as those on the side of the foster-parents, except for his offspring. Allāh says in the verse:

﴿وَرَبَّائِكُمُ اللَّاتِي فِي حُجُورِكُمْ﴾

"... your stepdaughters under your guardianship..." [Sūrah An-Nisā 4:23]

This does not mean the prohibition is confined to step-daughters under a man's guardianship but to any daughter of his wife. The verse mentions guardianship for two reasons. First, guardianship occurs in the majority of cases. Second, this shows the highest wisdom behind this prohibition. A female who is like a daughter to a man should only be treated as one, so it befits her to be unlawful for him.

Allāh also says in the verse:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ﴾

"... the wives of your sons who (spring) from your loins."
[Sūrah An-Nisā 4:23]

According to most scholars, this does not exclude foster sons but

adopted sons. Among the women unlawful for a man to marry are also:

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

“Also (forbidden are) women already married, except those (slaves) whom your right hands possess.” [Sūrah An-Nisā 4:24]

Any female bound in marriage to a man, or is still in her waiting period after divorce or death of the husband, is unlawful for any other man. A woman is not made to have more than one husband and sexual partner. When she is married to one, she is unlawful for all the rest of men. This is why waiting periods are prescribed: She must be cleared of the mark of her former husband so she can marry another.

As for “those whom your right hands possess”, this refers to slave-women captivated in wars. If a woman is captivated and she is married to a disbelieving man, she becomes lawful for Muslim men after her waiting period. Her disbelieving husband who lives in the land of disbelief and fights against the believers has no sacredness to consider and has no claim to her anymore. This is why she becomes lawful for Muslim men, just as her husband’s money and blood are also made lawful for them, for he is not bound to Muslims by a covenant or a truce.

Any women are lawful for Muslim men to marry apart from those stated: seven because of consanguinity, seven because of fosterage, and four because of marriage affinity. Any other women are lawful for marriage. Still, Allāh forbids marrying two sisters simultaneously and a woman and her paternal aunt simultaneously. He also forbids a free man from marrying a slave-woman because this would lead to enslaving his children born of her, degrading the family, and inflicting harm on his children due to the disputing authorities of their masters

and their possible movements from one place to another. Nevertheless, Allāh permits this only if there is a dominant interest for the man and based on the following conditions: He must be in need of guarding his chastity or someone to serve him; he does not have the means to marry a free woman; the slave-woman must be a believer; and marriage is concluded by the permission of her family. Where these conditions are fulfilled, a free man may marry slave-women.

Allāh, the Almighty says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَصْلَحَتْ قُنُوتُكَ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾

“Men are the protectors and maintainers of women because Allāh has made one of them excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allāh and their husbands) and guard in the husband’s absence what Allāh orders them to guard (e.g., their chastity, their husband’s property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.” [Sūrah An-Nisā 4:34]

This is a statement and a command. Allāh says that men protect and

maintain women about religious and worldly matters. They enjoin their wives, committing themselves to fulfill the rights of Allāh and constantly observing His ordinance. They prevent them from all sins and vices. They discipline, refine their morals, and guide them to good conduct. On another level, men are responsible for providing a home, clothing, and all the needs of their wives. This obligation and responsibility are because Allāh has made men excel over women, and men provide for women from their means. Allāh has made men excel women in many aspects: Men are exclusively entitled to all forms of guardianship, and only men were sent as Prophets and Messengers. Men have much greater physical powers than women. Offering the Prayers in the congregation and observing the congregational Friday Prayer is obligatory for men only. Men have stronger minds, greater self-command, stronger memory, firmer patience, and greater perseverance and power than women. Also, they have the upper hand, for they spend their own money to provide for women. In the case of investment, generating profits, charity projects, etc., men always stride ahead of women, as is obvious from reality. The verse indicates that a man is a guardian and master to his wife. She is under her husband's power and is bound to obey him. This being the case, Allāh enjoins men to fear Him concerning their wives. A man should maintain his wife and rectify her character in a way that benefits him, his home, and his family, both in religious and worldly matters. If he does, he will reap the fruit now and later. Otherwise, let him blame none but himself. As for women, they are two categories:

The first category: These are the best of women and the best blessings men can have. They are the ones described in this part of the verse: "... the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property) ...". They are the women who fulfill their duties to Allāh and to their husbands and thus earn a double reward. They guard themselves against all suspicions

and keep whatever is entrusted to them. They take good care of their families and discipline their children through good upbringing and teaching them what benefits them in religion and life. To accomplish this, they do their best effort and meanwhile trust Allāh and rely on Him, and this is why Allāh says: "... what Allāh orders them to guard ...". That is, if they are guided to do this job as they should, they should be grateful to Allāh Alone, for they have succeeded only because He guides them, helps them, and facilitates their responsibility for them. If anyone is left in charge of themselves, their soul will insinuate them to do evil. Contrarily, when one acknowledges Allāh's grace and bounty and relies on Him while doing the best they can, Allāh spares them the trouble of whatever concerns them, sets right their affairs, facilitates their way to all that is good, and grants them the best outcomes.

The second category: These are the meanest of women, the stark opposite of the first category in everything. They have been brought up to such ugly traits and evil morals that they disobey their husbands in obligatory and desirable matters. Allāh has commanded that such women should be disciplined by specific means, starting from the easiest. First, "admonish them"; clarify to them the command of Allāh and His Messenger that wives should obey their husbands. Encourage them by stating the abundant reward Allāh has prepared for that, and tell them also of the punishment He has decreed for disobedience of husbands. Remind them that disobedience permits the husband to deprive her of her rights, abandon her (inside the home), and beat her. If they obey you after receiving admonition, this is the desired end that leads to unblemished concord. Otherwise, move to the next level of abandoning them inside the home. In this stage, the husband does not sleep by her side, nor does he come near her through intercourse or anything. He should do this as much as is strictly needed to attain the desired outcome. The purpose of abandonment is to discipline her, not vent his anger upon her, as some men do whenever their wives, or any of their families, disagree with them and they do not get what they

want. They persist in abandonment and blame, which breeds grudges and hatred in their hearts. This is not the kind of abandonment that disciplines and benefits the other party. Rather, this is malice that harms the one who harbors it in the first place and does not benefit others in the least. Now, if the wife is positively affected by abandonment, fine, or else he may beat her without giving her physical pain. If he realizes his purpose and she obeys him, he should return to his good treatment of her. If she returns to what is right and obeys him, Allāh forbids him to hurt her in any way.

This method applies to any sinner or transgressor. Sharia encourages them by the rule that whoever repents will restore their private and public rights. This is true of oppressors, highwaymen, etc. who repent from their mischief. If that is the way with criminals, how about wives? A wife has a far greater claim to this generosity with her husband.

This verse and similar verses contain many precious lessons. One of them is that whoever returns to the truth should not be reminded of their previous wrongdoing. This helps them remain steadfast in their repentance, while taunting them would stir evil inside them and they might relapse to even worse than their previous condition.



Sending Arbitrators from the Family in Case of Disputes

Allāh then says:

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا
مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ
عَلِيمًا خَبِيرًا﴾

“If you fear a breach between them, twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allāh will cause their reconciliation. Indeed, Allāh is Ever All-Knower, Well-Acquainted with all things.” [Sūrah An-Nisā 4:35]

This verse deals with another case, one that the husband cannot remedy. It is when discord reaches a peak between the husband and wife and they can no longer live together on friendly terms. It is when no words or advice can set things right. Where such is the case: “appoint (two) arbitrators, one from his family and the other from hers”. The arbitrators must be trustworthy, rational, and experts in achieving reconciliation between people. They must also have an adequate account of the situation. They start by investigating the

grounds that lead to disharmony. They should ask each spouse what s/he dislikes in the other and urge the angry one to disregard flaws and be patient with imperfections. They should also advise the other spouse to promise they will return to what is right, and both should be advised to compromise some of their rights and stay content with what they get. How many a family has come together again thanks to this method. If the husband or wife persists in wrongdoing, the arbitrators should make them comply with what is right. They should seek every means to achieve reconciliation between the two, either through compromise of some rights, helping with money, or the like.

If all this does not work and they find it best for the interests of the two that, they should be separated, so be it. In case of separation, the party who has a claim to compensation should be given it. Approval of the husband is not a condition here because Allāh calls them “arbitrators,” not “representatives”, so they judge on their own accord, not on behalf of the husband and wife. Scholars who deem them representatives say that the husband’s approval of their judgment is a necessary condition, but this is a weak view. Since Allāh likes that they achieve reconciliation instead of separation, He says: “... if they both wish for peace, Allāh will cause their reconciliation...”, through sound judgment, gentle words, and a kind promise that calms the hearts and sets them at peace. Indeed, Allāh is Ever All-Knower; He knows whatever is hidden or exposed and all that is kept secret. Out of His ultimate knowledge and wisdom, He has prescribed for you these great rulings that constitute the only way to fulfill rights, as Allāh says:

﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾

“... And who is better in judgment than Allāh for a people who have firm Faith.” [Sūrah Al-Mā'idah 5:50]

Allāh says later in the Sūrah:

﴿وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

“And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do.” [Sūrah An-Nisā 4:128]

This is another case of the marital relationship. The first case was that of the wife's disobedience to her husband, and the second was when discord reaches a peak and goes beyond remedying. The above verse deals with the case when the husband turns away from his wife, either because he no longer loves her, or he is after something. In this case, Allāh guides to the best way that sets things right. It is the way of settlement between the wife or her guardian and the husband to have him return to his old self. This settlement is made by the wife's compromise of some of her rights on condition that she remains his wife and he returns to fulfillment of the objectives of marriage, or even some of them. For example, the wife may waive part of her right to accommodation, clothing, or expenditure. She may waive her right that he spends some time with her, or she may offer up her due days to her husband or her co-wife if he wishes. If they reach such a settlement, there is no sin for both of them. This is a better solution than taking recourse to litigation, which may probably lead to hostility or divorce. This is why Allāh says: “...making peace is better...”.

This is a fundamental principle and a wonderful way of settling

disputed rights. Reaching a settlement through each party's compromising some of their rights is better than stubbornly insisting on fulfilling each and every right. Making peace breeds harmony and affection and ingrains in their characters the moral value of tolerance and forgiveness. This is permissible for Muslims in the different aspects of life, unless it is a settlement that permits a forbidden thing or forbids a permissible thing.

Know that any ruling may only be passed if there are grounds that justify or necessitate it and there is nothing that prevents it. Making peace is governed by this principle, this is why Allāh states the grounds that call for it: "...making peace is better...". Naturally, every person of understanding aspires to what is better. When that "better" is also recommended and urged by Allāh, the Almighty, it adds to this natural inclination the desire to attain Allāh's reward. Allāh also states the grounds that would prevent settlement: "...human inner-selves are swayed by greed...". People are naturally inclined to get all they want and have all their rights fulfilled. We have a natural reluctance to do our duty. This is ingrained in the human natural disposition. Allāh commands us to rid ourselves of this sordid trait, refine our souls, and replace this baseness with its opposite. He urges one to compromise some of their rights and meanwhile fulfill their duties to others and disregard their imperfections. If one is guided to this high morality, it is easy for them to make peace in any dispute or dealing and achieve the desired outcomes. Those who lack this sublime quality find great difficulty in making any settlements, for they would not be satisfied unless they extract each and every right they believe is owed to them. Meanwhile, they are most unwilling to accomplish their duties in return. Where both disputing parties are like this, it is even harder to achieve any settlement.

Then Allāh says: "...if you do good and keep away from evil...". Demonstrate true servitude to Allāh. Worship Him as if you saw Him, for even though you do not see Him, He sees you. Do good

also to creatures of Allāh. Treat them well with your words and acts. Meanwhile, be mindful of Allāh by fulfilling His obligations and avoiding His prohibitions. Another interpretation is that “do good” refers to fulfilling Allāh’s obligations and “keep away from evil” refers to avoiding prohibitions. Allāh is indeed “...Ever Well-Acquainted with what you do”. He will reward you for doing good and being mindful of Him. Those who do not will have their recompense based on Allāh’s justice and grace.



Allāh commands the Husband to Treat his Wives with best Justice possible

Allāh says in the following verse:

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا
رَحِيمًا ١٢٩﴾

“You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allāh by keeping away from all that is wrong, then Allāh is Ever Oft-Forgiving, Most Merciful.”
[Sūrah An-Nisā 4:129]

Allāh, the Almighty tells that it is beyond the capacity of any husband to treat all his wives with complete justice, for this necessarily means that he loves them all and is interested in them all to the same level. This also requires that the man should have sincere

faith and desire to attain the noblest of morals and act based on them constantly. Since this is not within the capacity of any man, Allāh pardons husbands and exempts them from what they can never do. Still, He commands them to establish justice as much as possible: "... so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married) ...". You will certainly love some of your wives more than others, but do not turn completely towards the one you love more, leaving the other altogether deprived of her essential rights. Therefore, try to treat your wives on an equal basis as much as you can, in terms of expenditure, clothing, spending time with them, sleeping at night in their homes, etc. This is within the capacity of a man, so you are commanded to establish justice between them in these matters, unlike love and having intercourse with them. In these two, a man cannot control himself, so Allāh pardons him. A wife becomes between marriage and divorce when her husband turns away from her and neglects her essential rights, yet she is still bound to him in a marriage relationship. She neither has a husband who fulfills her rights, nor is she a divorced woman, so she is free to marry another man who will be interested in her. In the end, Allāh commands you to make amends through reconciliation, as previously stated. Get yourself to fulfill the rights of your wife even against your desire. Make peace with others regarding the rights you and they claim of each other, and generally fear Allāh by doing what He enjoins and abstaining from what He forbids, then know "...Allāh is Ever Oft-Forgiving, Most Merciful".

The following verse says:

﴿وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ۝١٣﴾

"But if they separate (by divorce), Allāh will provide abundance for everyone of them from His Bounty. And

Allāh is Ever All-Sufficient for His creatures' need, All-Wise.” [Sūrah An-Nisā 4:130]

If by no means the husband and wife can achieve conciliation, it is permissible for them to break up their marriage. In this case, Allāh reassures both of them that He will grant them His bounty and benevolence. He will give him a wife who is better for him than her and will send her provision in many ways. She might be tempted to think that if she is separated from her husband who provides for her from his means, she will have no provision. Rather, Allāh will grant her of His bounty. It is not a husband or anyone who guarantees her provisions. Allāh is the One Who guarantees provisions of all creatures, especially those whose hearts are attached to Him and who hope for His bounty at all times. Allāh is as His servant thinks of Him, and perhaps He will grant her a husband who is better for her than him. His mercy is vast and His bounties countless, and He is the All-Wise Who puts everything just in place.

The verse teaches us to pin our hopes on Allāh Alone and if Allāh grants them a source of provision and comfort, they should thank Him for it and ask Him to bless it. If one is deprived of that source of provision, this should not shake faith in their heart. Allāh Who has created that source has created countless others, so one's provision is not solely dependent on that particular source. Rather, Allāh may well open for them a better and more beneficial way of attaining sustenance, perhaps multiple ways, not just one. Therefore, whatever the situation, one should always hope for their Lord's grace and kindness and attach their heart to Him Alone.

Meanwhile one should always invoke Allāh while putting their trust in Him, for Allāh says in the Divine Hadith: “I am to My servant as they think of Me. If they think well of Me, they will get what they think. If they think negatively of Me, they will get what they think.”

He also says, addressing children of Adam: "So long as you call on Me and implore Me, I will forgive you whatever you have done and I do not care [about your sins]."



 SECTION SEVENTEEN

Rulings on Divorce and its Legislative Boundaries

Laws Regarding Divorce

Allāh, the Almighty mentions the rulings on divorce and its limit in verses of Sūrah Al-Baqarah in the following verse and the two verses after it:

﴿الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكَ أَنْ تَأْخُذُوا
مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا
يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا
وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾﴾

“The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh,

then such are the *Zalimun* (wrong-doers).” [Sūrah Al-Baqarah 2:229]

He also details in Sūrah At-Ṭalāq the rulings on divorce, starting with:

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ﴾

“O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods). And fear Allāh your Lord (O Muslims). ...” [Sūrah At-Ṭalāq 65:1]

Allāh states the rulings on divorce as He states the rulings on marriage. As previously explained, Allāh urges a husband to be patient with his wife so long as he is able to. In these verses, Allāh says that should a man divorce his wife, he should do that at a time when her post-divorce waiting period can be accurately calculated. This is by divorcing her once while she is in a state of ritual purification (not in her menses) and he has not had sexual intercourse with her since her last menses. He may also divorce her while she is pregnant and her pregnancy is certain, or anytime if she is below the age of puberty or past menopause. In all of those cases, she can start counting her waiting period with certainty and accuracy. If a man divorces his wife more than once at a time, while she is in her menses or post-natal period, or during a period of ritual purity (not in her menses), but when he has had sexual contact with her and it is not certain yet whether she is pregnant, he is sinful and has trespassed the limits set by Allāh. If a man divorces his wife in the lawful manner, he may reunite with her so long as she is still in her waiting period, as Allāh says:

﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾

“... And their husbands have the better right to take them back in that period, if they wish for reconciliation...”
[Sūrah Al-Baqarah 2:228]

Conditions for the Separated Couple to Reunite in Marriage

Approval of the wife is not a condition for reuniting. The kind of divorce that is revocable is the first and the second instances of divorce without compensation. If he divorces her for the third time, it is unlawful for him to reunite with her again unless, after her post-divorce waiting period, she marries another man a normal marriage out of desire and approval, not as a scheme to reunite with her former husband. If the new husband, after marriage consummation, desires to divorce her, only then is it permissible for them to reunite, when her waiting period after the second marriage ends. At this point, her former husband may reunite with her if she desires it and should fulfill all the conditions of marriage, including the presence of the woman's guardian, payment of obligatory bridal-money, and so on. In case the separation is based on a certain compensation, whether under the name of *divorce*, *khul'* (a wife's separation from her husband in return for giving him a certain compensation), or any other name, Allāh has made this compensation-based separation lawful when the need arises. This is referred to in this part of the verse: "...if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce)..." It does not matter whether the compensation is a large or small amount, for the verse does not state this specification. If the divorce is conducted in this manner, she is released from him and he may not reunite with her except based on

a new marriage contract provided that she desires it. When they both agree to reunite, the guardian of the woman should not prevent her from reuniting with her former husband. He should not stand in the way out of hatred, grudge, or rage, or because he wants her or him to offer him some money. All this is impermissible for the woman's guardian. Rather, he should do his best to unite them in harmony. The least he can do is to not stand in the way of their reuniting. If this is impermissible for the guardian after divorce or compensation-based separation, it is even more so while the marriage is continuing, on the condition that the husband is good for her and she is content with him.

If the woman's guardian prevents her from marrying a man who is not a good match to her in religion or other qualities significant in sharia, he has thus done her good. Preventing her from something that would harm her is a form of doing good to her. This is one of the reasons why a woman cannot marry without the presence and approval of her guardian.

When a man wants to reunite with his wife during her post-divorce waiting period, Allāh sets the condition: "... if they wish for reconciliation..." [Sūrah Al-Baqarah 2:228] In the case of reuniting after irrevocable divorce, Allāh sets the condition:

﴿إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ﴾

"... provided they feel that they can keep the limits ordained by Allāh..." [Sūrah Al-Baqarah 2:230]

This is an essential condition for a separated couple to reunite in marriage. Otherwise, they should better remain separated not to harm one another and not remain in a state that does not please Allāh. We learn from this that deeds are based on their intended objectives. Where a good intention lies behind a good deed, Allāh blesses it. In the

absence of good intentions and noble objectives, even if Allāh grants one what they want, it could bring on harm in the present as well as harmful outcomes in the end.

This teaches us that when one determines to start something, especially an important thing that involves the rights of others, like guardianship and such momentous matters, one should take time for deliberation and reflection on the consequences. If one finds themselves capable of accomplishing that matter and trusts that it is within their capacity to fulfill the associated rights and duties, they should go ahead and rely on Allāh, or else they should stop. Safety is better than getting oneself involved in risky matters beyond their capabilities. Allāh, the Almighty commands husbands to keep their wives in an acceptable manner or release them in a good way. If he keeps her, he should treat her well and be good and kind to her. If he divorces her, he should do so in the noble and reassuring manner ordained in sharia, without fury, exchanging insults, or kindling hostility between him and her or her family.

Part of “releasing with kindness” is to grant her some money to provide for herself and soothe her heart after divorce. This will make her grateful despite the separation. Divorce in this manner can only have fruitful outcomes for both parties.

Allāh has made clear for His servants those fundamental rulings so they learn them, act upon them, and do not trespass them. Allāh has not revealed His ordinance to us without purpose, but He has sent down His religion with truth out of His ultimate knowledge and wisdom to be seriously abided by for people’s own good. He forbids His servants to take these rulings lightly by daring to abandon them instead of complying with them. Some men would keep their wives in humiliation and mistreatment. They would play with divorce and release without consideration to their peace and rights. Some would utter the word of divorce three times at a time, thus giving

her irrevocable divorce at once and blocking the way of reuniting [according to one juristic view]. To such men Allāh says:

﴿وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ﴾

“... and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh’s Favors on you (i.e. Islām) ...” [Sūrah Al-Baqarah 2:231]

Remember them with the tongue through glorifying His praise and with the heart through acknowledgement and gratefulness. Remember Allāh’s blessings by using them in worshipping Him. Remember particularly the Qur’ān and *Sunnah*. They are the ultimate criterion that shows right guidance from deviation and what is lawful from what is unlawful. They constitute the unmatched reference for all that people need to set right their religious and worldly affairs. This makes it obligatory for servants to thank Allāh much for His great blessing, fulfill their duties to Him, and submit to His ordinance. Allāh states in the end of the verses that His knowledge encompasses everything to draw attention that these rulings are prescribed by the All-Knowing, All-Wise One Whose ordinance is the best guidance for people at all times and places.

Conditions of the Waiting Period

Allāh specifies in His Book the conditions of the waiting period based on the case. He clarifies that the post-divorce waiting period for a woman who encounters menses ends by completing three instances of menses (or three instances of ritual purity after menses) after divorce. As for a woman who is past menopause or below the age of puberty, her waiting period is three months. Separation caused by the death of the husband entails a waiting period of four months and ten days. As for a pregnant wife, her waiting period after divorce or death of her husband ends when she delivers her baby.

These different waiting periods contain secrets, wisdom, and endless benefits for married people and others. They are miraculous signs of Allāh to those who reflect. Allāh, the Almighty also says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِئْعُوهُنَّ وَسَرَاحُهُنَّ سَرَّاحًا جَمِيلًا ۝﴾

“O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no ‘idda [divorce prescribed period] have you to count in respect of them. So, give them a present, and set them free (i.e. divorce), in a handsome manner.” [Sūrah

Al-Aḥzāb 33:49]

This verse clarifies that separation by divorce entails no waiting period if the husband does not have sexual contact or stays alone with her. In this case, she is permitted to marry another man once he divorces her.

This explains that the waiting period applies after marriage consummation or the man's staying alone with his wife, as transmitted from the Righteous Caliphs (may Allāh be pleased with them). It is also understood from the above verse that a woman whose husband dies must wait for four months and ten days even if he did not have sexual intercourse with her. Besides this verse, this ruling is also understood from Allāh's words:

﴿وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days...” [Sūrah Al-Baqarah 2:234]

It is also understood from the verses that the waiting period is one of the rights of the husband. On the one hand, it allows him a chance to reunite with his wife. On the other hand, it preserves his sperm from being mixed with that of another man. It is also her right, for a woman in her post-divorce waiting period is either case: She may be a pregnant wife who has a claim to maintenance and provision at all cases, as Allāh, the Almighty says:

﴿وَإِنْ كُنَّ أُولَاتٍ حَمْلٌ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ﴾

“... And if they are pregnant, then spend on them till they lay down their burden...” [Sūrah At-Ṭalāq 65:6]

The other case is when she is not pregnant. This also falls under two categories: She may be separated from her husband by his death, annulment and dissolution of the marriage contract (by a sharia court), compensation-based release, irrevocable triple divorce, or separation with compensation. In all these cases, she is not entitled to any provision, clothing, or accommodation unless the husband so wills it out of his generosity. The other category is that of a wife separated from her husband by revocable divorce. She is entitled to provision, clothing, accommodation, and all from the means of the husband so long as she is still in her waiting period. She is just like a wife bound to him in a normal marriage except that he does not have to allow her a share of his time. That is because Allāh calls him a husband: "... And their husbands have the better right to take them back in that period..." [Sūrah Al-Baqarah 2:228] Also, he has a right to reunite with her and bring her back into a full married relationship regardless of her approval so long as she is still in her waiting period.

Allāh also says:

﴿وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

"... and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day..." [Sūrah Al-Baqarah 2:228]

This indicates that a woman's testimony for herself with respect to her menses is accepted in Sharia. Allāh warns her if she conceals this testimony, which is evidence that her testimony in this case is accepted. Allāh's words: "... When you marry believing women, and then divorce them..." indicate that divorce cannot be except after marriage. Accordingly, if a man ties his divorce to a woman on marrying her, this divorce is invalid and does not pass when he marries her. Marriage may not be intended as a means to its opposite (divorce). This is

unlike a person's hinging the emancipation of a slave (owned by another person) on owning this slave first. This is valid, and the slave becomes free once that person owns them. Owning slaves is a means to liberate them, so it is a valid juristic objective (whereas divorce is not a juristically valid objective of marriage).



Men are Commanded to Offer Money to their Divorced Wives

According to verse no. 49 of Sūrah Al-Aḥzāb, Allāh commands a man to offer money to his divorced wife before consummation in all cases. In the following verse of Sūrah Al-Baqarah, Allāh commands a man who divorces his wife before consummation to offer her money if no specific bridal-money had been determined for her. if a specific amount had already been determined, then he should give her half of it if he divorces her before consummation. This half would be then the “present” Allāh commands. He says:

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدَرَهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ٤٩﴾ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ٥٠﴾

“There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to

his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqla* (piety, righteousness). And do not forget liberality between yourselves..." [Sūrah Al-Baqarah 2:236-237]

Allāh urges forgoing money in this situation being most beneficial and absolutely befitting. He says: "... do not forget liberality between yourselves...", a glorious advice applicable in all dealings between people. One should not extract each and every right due to them in every situation. Rather, we should allow some room for forgoing and forgiveness. It is a noble behavior to be keener to fulfill the other party's rights by compromising some of yours than to extract your every right. This noble behavior never failed to bring wonderful consequences to everyone concerned. It is an act of kindness that causes one's money and provisions to be blessed and their heart, mind, and conscience to be at peace.

Allāh also says:

﴿وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ (٢٤١)

"And for divorced women, maintenance (should be provided) on a reasonable (scale). This is a duty on *Al-Muttaqūn* (the pious)." [Sūrah Al-Baqarah 2:241]

The generality in the verse indicates that every husband owes his divorced wife an amount of money for maintenance and provision. Still, if he divorces her before marriage consummation and no bridal-money had been appointed for her, he should offer her a present, as previously stated, dependent on the financial condition of the husband. In case a specific amount of bridal-money had already been appointed for her, she is entitled then to half of it, and this should be her gift. Otherwise, his gift to her would be a right owed to her, on a reasonable scale, and a beautiful act of kindness. It soothes her heart, spares her financial need, which is probable in this case. This gift is a gentle token of releasing a wife in a good way. It is sure to prevent hostile conduct many people demonstrate upon divorce, and also to clear him of any rights she may owe him. If things change and Allāh wills to reunite them, this gift would serve a good purpose in achieving reconciliation and bringing hearts together once again. This is only to name a few of its advantages. In the end, Allāh praises these invaluable rulings by saying:

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

“Thus, Allāh makes clear His *āyāt* (Laws) to you, in order that you may understand.” [Sūrah Al-Baqarah 2:242]

Allāh describes these rulings as miraculous signs because they are a great manifestation of His care for and kindness with His servants. He has prescribed for them rulings that fit every time and place and that no other legal code would ever set their affairs right.

